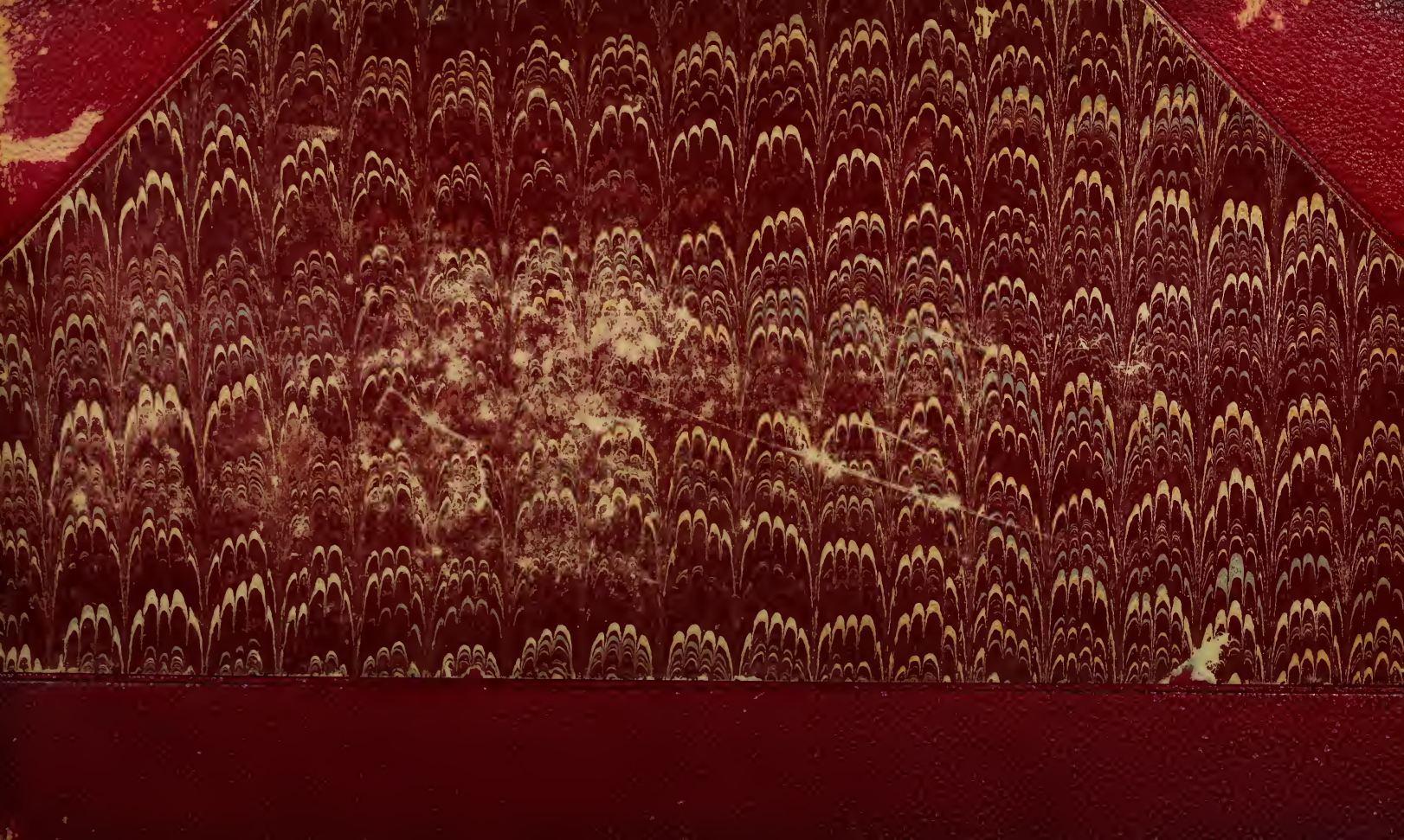

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THE

WORKS

OF THE

MOST REVEREND FATHER IN GOD,

WILLIAM LAUD, D.D.,

SOMETIME LORD ARCHBISHOP OF CANTERBURY.

VOL. V. PART II.

ACCOUNTS OF PROVINCE, &c.

OXFORD:
JOHN HENRY PARKER.
M DCCC LIII.

OXFORD:
PRINTED BY I. SHRIMPTON.

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Arch-Biſhop LAUD's

ANNUAL ACCOUNTS

OF HIS

PROVINCE,

PRESENTED TO

THE KING

IN

The beginning of every Year;

With the KING's

Apoſtills; or, Marginal Notes:

Tranſcribed and Publiſhed from the Originals.

Together with the

KING's INSTRUCTIONS

TO THE

Arch-Biſhops Abbot *and* Laud,

Upon which

Theſe ACCOUNTS were formed:

AND

The laſt Account of Arch-Biſhop *Abbot* to the King concerning his Province.

LONDON:

Printed for Ri. Chiſwell, at the *Roſe* and *Crown* in St. *Paul*'s Church-Yard, MDCXCV.

470632

[These accounts of his province were originally printed by Henry Wharton, at the end of the Abp's. History of his Troubles and Trial. They are now inserted in this place for convenience of arrangement. The figures in the inner margin refer to the pages of the original volume.]

INSTRUCTIONS

SENT FROM THE KING TO ARCHBISHOP ABBOT, IN THE YEAR 1629[a].

CAROLUS REX,

INSTRUCTIONS for the most reverend father in God, our right trusty, and right entirely well-beloved counsellor, George lord archbishop of Canterbury; concerning certain articles to be observed, and put in execution by the several bishops in his province. A.D. 1629.

I. That the lords the bishops be commanded to their several sees to keep residence, excepting those which are in necessary attendance at court.

II. That none of them reside upon his land or lease that he hath purchased, nor on his *commendam*, if he [1]should have any, but in one of the episcopal houses, if he have any. And that he waste not the woods where any are left.

[1] 'hold any' Instruct. ad Laud.

III. That they give charge in their triennial visitations, and all other convenient times, both by themselves, and the archdeacons; that [2]the declaration for the settling all questions in difference, be [3] chiefly observed by all parties.

[2] 'our' Id.

[3] 'strictly' Id.

IV. That there be a special care taken by them all, that [4]the ordinations be solemn, and not of unworthy persons.

[4] 'their' Id.

V. That they take great care concerning the lecturers, in these special directions following.

1. That in all parishes the afternoon sermons may be turned into catechizing by questions and answers, when,

[a] [MSS. Lamb. 943, p. 103.]

[b] [These instructions were put forth at the suggestion of Abp. Harsnet, and Laud, then bp. of London. (Collier, Eccl. Hist. ii. 748.) The original draught is contained in the 'Considerations for the better settling of Church government.' See Prynne, Cant. Doom, p. 368.]

A.D. 1629.

and wheresoever there is no great cause apparent to break this ancient and profitable order.

2. That every bishop ordain in his diocese, that every lecturer do read divine service according to the liturgy printed by authority, in his surplice and hood, before the lecture.
3. That where a lecture is set up in a market-town, it may be read by a company of grave and orthodox divines near adjoining, and in the same diocese; and that they preach in gowns, and not in cloaks, as too many do use.
4. That if a corporation maintain a single lecturer, he be not suffered to preach, till he profess his willingness to take upon him a living with cure of souls within that corporation; and that he actually take such benefice or cure, as soon as it shall be fairly procured for him. 518

VI. That the bishops do countenance and encourage the grave and orthodox divines of their clergy, and that they use means by some of their clergy, that they may have knowledge, how both lecturers and preachers behave themselves in their sermons within their diocese. That so they may take order for any abuse accordingly.

VII. That the bishops suffer none but noblemen, and men qualified by learning, to have any private chaplain in his house.

VIII. That they take special care that divine service be duly frequented, as well for prayers and catechizing, as for sermons: and take particular note of all such as absent themselves as recusants, or otherwise.

IX. That every bishop, that by our grace, favour, and good opinion of his service, shall be nominated by us to another bishopric, shall, from that day of nomination, not presume to make any lease for three lives, or one and twenty years, or concurrent lease, or any way make any estate, or cut any woods or timber; but merely receive the rents due, and so quit the place: for we think it an hateful thing, that any man, leaving the bishopric, should almost undo the successor. And if any man shall presume to break this order,

we will refuse him our royal assent, and keep him at the place which he had so abused. A.D. 1629.

X. We command you to give us an account every year the second day of [1]January[d], of the performance of these our commands.

[1] 'February,' exemplar aliud.

DORCHESTER[e].

519 ARCHBISHOP ABBOT'S ACCOUNT OF HIS PROVINCE FOR THE YEAR 1632, SENT TO THE KING[f].

MAY IT PLEASE YOUR MOST EXCELLENT MAJESTY.

THE year is at an end; *redit orbis in orbem, et moritura ruit perituri machina mundi.* But the account of the Church affairs for the last year must not be forgotten.

To speak generally unto the articles heretofore propounded by your majesty; it is enough to say, that the bishops, for aught it appeareth unto me, have lived at home; and in their episcopal houses: saving only my lord of St. David's[g]; who by his wife's sickness, but especially by a law suit, which concerneth him for all that he hath, as he informeth, was constrained to keep here. But now that vexatious suit being ended, he promiseth to repair home, and there to reside; that there shall be no just occasion of complaint against him.

Of Arminian points there is no dispute: and ordinations of ministers, for aught that I can learn, are canonically observed: the rules for lecturers are strictly kept.

Care is had, that divine service is religiously read and frequented, saving by certain separatists about London, who for their persons are contemptible, but fit to be punished for their wilful obstinacy; which we do with moderation: yet yielding them means to confer with learned men, which we hope will prevail with some of them. And so it may be said

[d] ['Second of February,' MSS. Lamb.]
[e] [Dudley Carleton, visc. Dorchester, secretary of state.]
[f] [MSS. Lamb., numb. 943, p. 105.]
[g] [Theophilus Field, translated from Llandaff, July 12, 1627; translated to Hereford in 1635.]

A.D. 1632. of the rest of the articles, that I find no noted transgression of them.

There is not in the Church of England left any inconformable minister, which appeareth; and yet the lord bishops of London[h] and Lincoln[i] have been forced to deprive two or three, whom no time can tame, nor instruction conquer, according to the rule, *immedicabile vulnus ense recidendum est.*

There was one Burges, a physician[k], who opened his mouth wide against the repairing of St. Paul's church; but he hath been so castigated, that, as I trust, very few others will be encouraged to walk in his ways, and to blaspheme so holy a work.

There hath been these two last years past, mention made of papists frequenting Holy-Well or St. Winifred's well in Wales; and the bishop of St. Asaph[l] doth not forget to touch it again in these words: "There hath been there all this summer more than ordinary concourse of people, and more bold and open practice of superstition. Where it is not to be forgotten, that at that well a great part of the powder treason was hatched: and therefore my humble opi- 520
nion is, that serious letters should be directed from your majesty or privy council, to the lord president of Wales and his fellow commissioners, that at summer next some course

[h] [See a list of the suspended clergy in the diocese of London in Prynne's Cant. Doom, p. 373.]

[i] [Williams, the bp. of Lincoln, had long connived at the non-conformity of many of his clergy, some of whom had gone on for twenty years and more without even wearing the surplice. See Cotton Mather's Hist. of New England, book iii. par. ii. chap. x. p. 90. Life of Peter Bulkly. Cotton of Boston had given up the use of the Prayer Book as well as of the surplice. (Ibid., par. i. p. 18.)]

[k] ["The next memoir that I find occur this year is that concerning Mr. John Burgess, late of Pembroke coll., who upon the proposal of the collection for the re-edifying of St. Paul's church in London, which was tendered to him among others 3 June 1632, in Pembroke college hall, did speak foolishly and indiscreetly many insufferable words, as particularly, 'that churches were not simply necessary, because God might be served by us as well in caves and dens and woods,' and also that he 'would rather give 10 shillings towards the pulling down of that church, to build other churches where they want them, than 5 shillings towards the repairing of it, &c.,' which passages being attested to his face before his majesty's commissioners ecclesiastical, was by them ordered to make a recantation at Oxford, as the vice-chancellor should appoint, which being by him performed in a convocation held 14th of March, [he] was in a capacity to obtain that preferment of which he was in seeking." Wood, Annals, ad an. 1633, p. 393. A letter is extant in the Cambr. Univ. Library, Baker's MSS. vol. xxv. p. 265, from the vice-chancellor and several heads of colleges in Oxford, to the university of Cambridge, giving information of Burgess's misdemeanor, and praying that he might not be admitted to the degree of doctor.]

[l] [John Owen, consecrated Sept. 20, 1629, ob. Oct. 15, 1651. See Wood, Ath. Ox. ii. 880.]

should be taken for the repressing of this confluence, being indeed no better than a pilgrimage." A.D. 1632.

The Lady Wotten in Kent hath set up a bold epitaph upon her lord's tomb, and will not be persuaded to take it down[m]. We have therefore called her into the high commission, where, by excuse of sickness, she hath not yet appeared: but at the next term (God willing) we intend to proceed with her; which is but necessary, for the avoiding of scandal in the country.

These few are the most observable things whereof I can give your majesty any reckoning: and if there were any thing else worthy the reporting, I should not conceal it. But there being nothing more, it may be the great comfort of your majesty, that in so large and diffuse a multitude both of men and matters, upon strict examination, there is so little exorbitancy to be found.

Your majesty's
Humble servant,
W. Cant.

Lambeth,
Jan. 2, 1632.

INSTRUCTIONS

SENT FROM THE KING TO ARCHBISHOP LAUD, IN THE YEAR 1634.

Ex Registro Laud, fol. 217[n]. a, b.

Charles R.

Instructions for the most reverend father in God, our right trusty, and right entirely beloved counsellor, William, lord archbishop of Canterbury, concerning certain orders to

[m] [This monument was erected in the church of Boughton Malherbe, Kent, by the widow of Thomas second Lord Wotton, who died April 2, 1630. Sir George Gresley writes to Sir Thomas Puckering, Feb. 163⅔: "The Lady Wotton was fined £500 the last week in the high commission court, for an inscription she put on her deceased lord's tomb, viz., that he died a true catholic of the Roman Church; and for removing the font to set up the said tomb." (Birch's Court of Charles I. vol. ii. p. 227.)]

[n] [See a copy in MSS. Lamb., numb. 943, p. 235.]

A.D. 1634. be observed and put in execution by the several bishops of his province.

I. That the lords the bishops respectively be commanded to their several sees, there to keep residence; excepting those who are in necessary attendance at our court.

II. That none of them reside upon his land, or lease that 521
he hath purchased, nor on his *commendam*, if he hold any; but in one of his episcopal houses. And that he waste not the woods where any are left.

III. That they give charge in their triennial visitations, and at other convenient times, both by themselves, and the archdeacons, that our declaration for settling all questions in difference be strictly observed by all parties.

IV. That there be a special care taken by them all, that their ordinations be solemn, and not of unworthy persons.

V. That they likewise take great care concerning the lecturers within their several dioceses; for whom we give the special directions following.

1. That in all parishes the afternoon sermons be turned into catechizing by question and answer; where and whensoever there is not some great cause apparent to break this ancient and profitable order.
2. That every bishop take care in his diocese, that all lecturers do read divine service according to the liturgy printed by authority, in their surplices and hoods, before the lecture.
3. That where a lecture is set up in a market-town, it may be read by a company of grave and orthodox divines, near adjoining, and of the same diocese; and that they ever preach in such seemly habits as belong to their degrees, and not in cloaks.
4. That if a corporation do maintain a single lecturer, he be not suffered to preach, till he profess his willingness to take upon him a living with cure of souls within that corporation; and he do actually take such benefice or cure, so soon as it shall be fairly procured for him.

VI. That the bishops do countenance and encourage the

grave and orthodox divines of their clergy, and that they use means by some of the clergy, or others, to have knowledge, how both lecturers and preachers within their several dioceses behave themselves in their sermons; that so they may take present order for any abuse accordingly. A.D. 1634.

VII. That the bishops suffer none under noblemen, and men qualified by law, to have or keep any private chaplain in his house.

VIII. That they take special care that divine service be diligently frequented, as well for prayers and catechism, as
522 sermons; and that particular notice be taken of all such as absent themselves, as recusants or otherwise.

IX. That no bishop whatsoever, who, by our grace and good opinion of his service, shall be nominated by us to another bishopric, shall from the day of that our nomination presume to make any lease for three lives, or one and twenty years, or concurrent lease, or any way renew any estate, or cut any wood or timber; but merely receive the rents due, and quit the place. For we think it a hateful thing that any man's preferment to a better bishopric should almost undo the successor. And if any shall presume to break this order, we shall refuse him our royal assent, and keep him at the place which he hath so abused.

X. That every bishop give his metropolitan a strict account yearly of their obedience to our late letters prohibiting them to change any leases from years into lives[n]; and that they fail not to certify, if they find that the dean, or dean and chapter, or any archdeacon, or prebendary[o], &c., within their several dioceses, have at any time broken our commands, in any particular contained in the aforesaid letters.

XI. That every bishop, to whom, in regard of the small revenues of his bishopric, we either have already, or shall hereafter, not only give power, but command to receive and hold as in *commendam* any lease expired, or near expiring, and belonging to their see, or any ecclesiastical benefice, or benefices, or other promotion with cure, or without, being

[n] [See the king's letter in Wilkins's Conc., vol. iv. p. 493, from Reg. Laud, fol. 202, b. The Abp's. letter to his suffragans, on enclosing this letter of the king's, will be found in vol. ii.]

[o] [See the king's letters imposing the same restrictions on deans and prebendaries, as well as the chapter as a body. Wilkins's Conc., vol. iv. p. 494, from Reg. Laud, fol. 208, b.]

A.D. 1634. in his, or their own gift, by letters given under our signet, and sent to those bishops respectively, do likewise give an account yearly to his metropolitan, that he doth not put any of the aforenamed benefices, or other preferment, out of his *commendam*, to give to any son, kinsman, friend, or other, upon any pretence whatsoever, thereby to frustrate our gracious intentions to those several sees, and the succeeding bishops therein.

XII. That every bishop respectively do likewise in his yearly account to his metropolitan, give notice of any notable alteration, or other accident within his diocese, which may any ways concern either the doctrine or discipline of the Church established.

XIII. That whereas John Bancroft, doctor in divinity, and bishop of Oxford, hath very worthily, at his own proper cost and charges, built a house for himself, and the bishops of Oxford successively, (by our both leave and encouragement,) upon the vicarage of Cuddesden near Oxford, which vicarage is in the patronage and gift of him and his successors. And whereas our farther will and pleasure is, that the said house, together with the vicarage aforesaid, shall ever be held in *commendam* by the bishops of Oxford successively. That therefore the said bishop for the time being do yearly give his particular account of his holding both the house and benefice aforesaid, to the end that we and our successors may upon all occasions be put in mind of keeping that house and 523
vicarage to the see of Oxford, at all times of change, when or howsoever that bishopric shall become void.

XIV. Lastly, we command every bishop respectively to give his account in writing to his metropolitan, of all these our instructions, or as many of them as may concern him, at or before the tenth day of December yearly. And likewise, that you out of them make a brief of your whole province, and present it to us every year, by the second day of January following, that so we may see how the Church is governed, and our commands obeyed. And hereof in any wise fail you not.

Jan. 19, 1634. *Comput. Angl.*

A MEMORIAL OF THE ARCHBISHOP'S ANNUAL ACCOUNT TO THE KING'S MAJESTY, OF HIS PROVINCE, FOR THE YEAR 1635.

Ex Registro Laud, fol. 241[p].

Whereas his majesty in his late instructions to the lords the bishops, hath amongst other things commanded, that every bishop respectively should give an account in writing to his metropolitan, of all those instructions, or so many of them as may concern him, at, or before the tenth day of December yearly: and likewise, that the lord archbishop of Canterbury his grace, do make out of them a brief of his whole province, and present it to his sacred majesty every year, by the second day of January following. My lord archbishop in obedience to the said commands, did present an account in writing to his majesty, how those prudent and pious instructions, for the good and welfare of the Church of Christ in this kingdom, have been obeyed and performed by the several bishops within his province of Canterbury, for the year of our Lord God 1634. Which account by his grace's command, is registered amongst the other acts of his province by his principal register[q]. And that in farther obedience to the said instructions, his grace delivered another brief in writing, of his said province, for this present year of our Lord God, 1635, unto Sir John Cooke, knight, one of the principal secretaries of state, to be presented to his majesty by the time aforesaid; but by reason of his the said secretary's sickness, it is mislaid or lost, and so hath not been presented to his majesty, nor any observation by the king put upon it; which loss notwithstanding, the lord archbishop commanded instead of registering the brief itself, that this memorial of the loss of it should be registered.

W. Cant.

Martij 14, 1635.

[p] [There is a copy of this memorandum in MSS. Lamb., numb. 943, p. 237.]

[q] [See Reg. Laud, fol. 215.]

A.D. 1635.

W. S. A. C.[r] 524

NOTWITHSTANDING this memorial, the archbishop's account for the year 1635 is very happily come to my hand after this manner. My very worthy friend, sir Will. Cooke of Broom in Norfolk, sent me a letter dated Nov. 6, 1681[s], that being executor to an uncle of his then lately deceased in Suffolk, he found in his study a bundle of original papers of archbishop Laud, (which are the annual accounts here following, from 1632 to 1639,) with a letter to me in the words following. "May it please your grace," &c., *vide infra*. The writer of this letter, Mr. Thomas Raymond, a very ingenious gentleman, was (as sir Will. C. tells me[t]) bred up under sir Will. Boswell, ambassador in Holland, and was after governor to the present earl of Peterborough in his travels: and was after his return, (as I have heard) one of the clerks of his majesty's privy council, possibly, under sir Jo. Cooke, principal secretary, by which means these papers might come into his hands. The originals are all signed by the archbishop; that of 1632 by G. Cant. being Abbot's last, and the rest W. Cant. being archbishop Laud's; all which are apostilled in the margin with the king's own hand, except only that of 1635, which it seems by secretary Cook's default, never came to the king's view. I found also, among archbishop Laud's papers, duplicates of the accounts for 1634, 6, 7, 8, and 9, with the king's notes also copied in the margin: and three of them, (*scil.* the three last) are registered in Registr. Laud, ff. 215, 254, 289.

MR. RAYMOND'S LETTER TO MY LORD ARCHBISHOP SANCROFT, CONCERNING THE FOLLOWING PAPERS[u].

MAY IT PLEASE YOUR GRACE,

THE enclosed papers being of ecclesiastic concern, and true and mighty evidences of the abundant love and care of

[r] [These initials are those of William Sancroft, archbp. of Cant. The letter is preserved MSS. Lamb., numb. 943, p. 237.]

[s] [See MSS. Lamb., numb. 943, p. 239.]

[t] [See MSS. Lamb., numb. 943, p. 237.]

[u] [MSS. Lamb., numb. 943, p. 241.]

a blessed king, for the good of the Church, as well as that of a most pious and learned prelate, your grace's predecessor; I thought myself bound both in duty and prudence to transmit them to your grace, as to their proper place, both for use and safety: and this I have endeavoured to do in the carefullest manner I could; and do implore your grace's pardon for this intrusion; beseeching (most humbly) almighty God, to grant your grace *multos annos* in all health and prosperity, so much conducing to the good of His Church amongst us: and withdrawing myself unto my wonted solitude, do crave the great honour to be esteemed, as I am ready to approve myself,

A.D. 1635.

Your grace's
Most humble, and
Most faithful servant,
THO. RAYMOND.

Della mia povera Capanna
18 *di Novembre* 78.

ARCHBISHOP LAUD'S ACCOUNT OF HIS PROVINCE, SENT TO THE KING, FOR THE YEAR 1633, WITH THE KING'S APOSTILLS IN THE MARGIN[x].

MAY IT PLEASE YOUR MOST SACRED MAJESTY,

ACCORDING to your royal commands, I do here, upon the second of January, 1633, *comput. Ang.*, present my account of both the diocese and province of Canterbury, concerning all those Church affairs which are contained within your majesty's most gracious declaration and instructions; published out of your most princely and religious care to preserve unity in orthodox doctrine, and conformity to government in this your Church of England.

[x] [MSS. Lamb., numb. 943, p. 247.]

A.D. 1633. Cant. And first, for my own diocese of Canterbury, I hear of many things amiss; but as yet my time hath been so short, that I have had no certain knowledge of any thing fit to certify; save only, that some of my peculiars in London are extremely out of order.

London[y]. For the bishopric of London, it is certified, that my lord the now bishop hath not received complaint against any of his clergy, since his coming to that see, which was since Michaelmas last. For all the former part of this first year I must give your majesty account for myself, being then bishop there.

And first, having heretofore, after long patience and often conference, proceeded against Nathaniel Ward, parson of Stondon in Essex[z], to excommunication and deprivation, for refusing to subscribe to the articles established by the canon of the Church (of which I certified the last year) I have now left him still under the censure of excommunication.

I did likewise convent Mr. John Beedle[a], rector of Barn- 526
stone in Essex, for omitting some parts of divine service, and refusing conformity. But upon his submission and promise of reformation, I dismissed him with a canonical admonition only.

Since my return out of Scotland, Mr. John Davenport[b], vicar of St. Stephen's in Coleman Street, (whom I used with

[y] [William Juxon, elected Oct. 23, 1633.]

[z] [Nathaniel Ward, rector of Standon Massey, was deprived prior to Aug. 8, 1633, when he was succeeded by Ant. Sawbridge, (Newcourt, Repert., vol. ii. p. 545.) He retired on his suspension to New-England. Mather, (History of New-England, book iii. par. ii. chap. xxxi. p. 167,) states that he did not return to England till 1645. But Newcourt, (Repert., vol. ii. pp. 291, 320,) mentions the presentation of a Nath. Ward to the rectory of Hadley in June 7, 1639, and to that of Hawkeswell Jan. 8, $16\frac{39}{40}$, and supposes him to be the same person. His patron was Rob. Rich, earl of Warwick, the notorious favourer of the puritans.]

[a] [Presented to Barnstone, May 31, 1632, by Rob. Rich, earl of Warwick. He appears to have lived till 1662, the next presentation being in that year. (Newcourt, Repert., vol. ii. p. 39.) From what is mentioned below ad ann. 1638, he was evidently a most disorderly person.]

[b] [John Davenport was one of the feoffees for the purchase of impropriations. On the breaking off of that project he retired, as stated in the text, to Amsterdam. At the beginning of the rebellion he returned for a short time into England, and soon afterwards at the invitation of John Cotton joined the puritan colony of New-England, where he became pastor first of New-haven, and afterwards of Boston, where he died in 1669. See a detailed account of his life in Cotton Mather's History of New-England, book iii. par. i. chap. iv. pp. 51—57.]

all moderation, and about two years since thought I had settled his judgment, having him then at advantage enough to have put extremity upon him, but forbare it,) hath now resigned his vicarage, declared his judgment against conformity with the Church of England, and is since gone (as I hear) to Amsterdam. A.D. 1633.

For Bath and Wells, I find that the lord bishop hath in his late visitation taken a great deal of pains to see all your majesty's instructions observed. And particularly hath put down divers lecturers in market-towns, which were beneficed men in other bishops' dioceses. Because he found, that when they had preached factious and disorderly sermons, they retired into other countries, where his jurisdiction would not reach to punish them. Bath and Wells[c].

His lordship hath likewise sent up a list of Romish recusants, which were presented at his last visitation; which, he saith, are for the most part but of mean condition, and those not many, considering the greatness of that county.

In this diocese the town of Mawling, and that whole deanery, were very much out of order; but the archdeacon[e], by my lord the bishop's command, hath settled them. Rochester[d].

My lord likewise brought Mr. Throgmorton the vicar of Mawling into the high commission; where he submitted himself, and received a canonical admonition.

I likewise certify your majesty, that the bishop complains that the cathedral church suffers much for want of glass in the windows, and that the churchyard lies very undecently, and the gates down; and that he hath no power to remedy these things, because the dean and chapter refuse to be visited by him, upon pretence that their statutes are not confirmed under the broad seal; with some other circumstances with which I shall acquaint your majesty more at large.

C. R.

This must be remedied one way or other; concerning w[ch] I expect a particular account of you.

Concerning this diocese, whereas your majesty's instruc- Peterborough[f].

[c] [William Pierce, translated from Peterborough, Nov. 26, 1632.]

[d] [John Bowle, elected Dec. 14, 1629, consecrated Feb. 7, following.]

[e] [Elizeus Burgess, B.D., of St. John's coll. Ox. (Wood, F. O. i. 423,) installed Nov. 24, 1621. (Le Neve, p. 254.)]

[f] [Augustine Lindsell, elected Dec. 22, 1632, translated to Hereford, March 1633.]

A.D. 1633. tions require that lecturers should turn their afternoon sermons into catechizing, by way of question and answer; some parsons and vicars make a question whether they be bound to the like order, because lecturers only be named, as they pretend: but your majesty's expression is clear for catechizing generally, and my lord the bishop will presently settle this doubt.

There is one Mr. Elms in that diocese, who being not qualified by law, keeps a schoolmaster in his house, and useth him as a chaplain to preach a lecture upon Sundays in the afternoon in the church of Warmington: but by this time, if the bishop keep his promise, that abuse is rectified.

Cov. and Lich.[g] The bishop complains that the peculiars of his diocese (wherein he hath no power) are much out of order; and I easily believe it. But the remedy will be hard; because I know not in whom the peculiars are; but shall inform myself.

His lordship farther certifies, that he hath suppressed a seditious lecture at Ripon, and divers monthly lectures, with a fast and a moderator (like that which they called prophesying in Queen Elizabeth's time), as also the running lecture, so called, because the lecturer went from village to village, and at the end of the week proclaimed where they would have him next, that his disciples might follow. They say this lecture was ordained to illuminate the dark corners of that diocese.

C. R.
If there be Darke Corners in this Dioces; it were fitt a trew Light should Illuminat it: and not this that is falce and uncertaine.

St. David's[h]. My lord of St. David's is now resident in his diocese, and hath so been ever since the last spring; and professes that he will take great care hereafter to whom he gives holy orders.

His lordship certifies that he hath suspended a lecturer for his inconformity; and that they have but few Romish recusants.

St. Asaph[i]. The bishop of St. Asaph returns that all is exceeding well in his diocese, save only that the number and boldness of some Romish recusants increaseth much in many places, and

[g] [Robert Wright, translated from Bristol, Oct. 30, 1632; ob. 1642.]
[h] [See above, p. 309.]
[i] [See above, p. 310.]

is encouraged by the superstitious and frequent concourse of some of that party to Holy-Well, otherwise called St. Winifred's well: whether this concourse be by way of pilgrimage or no, I know not; but I am sure it hath long been complained of without remedy. A.D. 1633.

My lord the bishop certifies, that he hath not one refractory non-conformist or schismatical minister within his diocese; and that there are but two lecturers, and that they both are licensed preachers. Landaff[k].

My lord the bishop of Lincoln signifies, that the company of mercers in London, trusted with the gift of one Mr. Fishburn, set up a lecturer in Huntingdon, with the allowance of forty pounds per an. to preach every Saturday morning (being market day), and Sunday in the afternoon[m]; with a proviso in his grant from them, that upon any dislike they may have of him, he shall at a month, or a fortnight's warning, give over the place, without any relation to bishop or archbishop. Lincoln[l].

528 My most humble suit to your majesty is, that no layman whatsoever, and least of all companies or corporations, may, under any pretence of giving to the Church or otherwise, have power to put in or put out any lecturer or other minister.*

C. R.

Certainlie I cannot hould fitt, that anie Lay Person or Corporation whatsoever, should have the Power thease Men would take to themselves. For I will have no Preest have anie necessetie of a Lay Dependencie. Wherefore I command you to show me the way to overthrou this, and to hinder the Performance in tyme to all suche Intentions.

His lordship likewise complains of some in Bedfordshire, that use to wander from their own parish churches to follow preachers affected by themselves, of which he hath caused his officers to take special care. As for the placing of the communion table in parish churches, his lordship professes that he takes care of it, according to the canon[n]. These two last are no part of your majesty's instructions; yet, since his lordship hath been so careful to report them to me, I take it my duty to express that his lordship's care to your majesty.

[k] [Will. Murray, translated from Kilfenora Nov. 28, confirmed Dec. 24, 1627.]

[l] [John Williams, elected Aug. 3, 1621.]

[m] [On this subject see Abp. Laud's Letter to Williams, Feb. 25, 163$\frac{3}{4}$.]

[n] [See injunctions issued by Bp. Williams in his visitation of 1635, in Prynne's Cant. Doom, p. 89.]

A.D. 1633.

Hereford[n] and Bangor[o].

These two dioceses are void; and I had no certificate before the death of the bishops.

All the bishops above mentioned (which are all that have yet certified) do agree, that all other things in your sacred majesty's instructions contained, are carefully observed; and particularly that of avoiding factious meddling with the prohibited questions.

C. R.

As soon as may bee, get thease Bishoppes Certificats.

From any of the rest of the bishops within my province, I have not as yet received any certificate at all, namely;

Salisbury[p],
Norwich[q],
Worcester[r],
Oxford[s],
Bristol[t],
Winchester[u],
Chichester[x],
Gloucester[y],
Exeter[z],

So I humbly submit this my certificate:

W. Cant.

Ely[a].

The lord bishop of Ely certifies, that he hath had special care of your majesty's instructions; and that he doth not know that they are broken in his diocese in any point.

W. Cant.

Jan. 2, 1633.

[n] [Vacant by the death of Francis Godwin in April 1633. Juxon was elected to succeed him, but before consecration was translated to London. Godfrey Goodman, bp. of Gloucester, was afterwards elected, but resigned his claims. (See Heylin's Cypr. Angl., pp. 248, 249). Augustine Lindsell was ultimately elected, March 7, 163¾.]

[o] [Vacant by the death of David Dolben. His successor, Edmund Griffith, elected Dec. 31, 1633, confirmed Feb. 12, consecrated Feb. 16 following.]

[p] [John Davenant, elected June 11, 1621.]

[q] [Rich. Corbet, translated from Oxford, April 7, 1632.]

[r] [John Thornborough, translated from Bristol Jan. 25, 1617.]

[s] [John Bancroft, elected May 12, 1632.]

[t] [George Coke, elected Nov. 28, 1632.]

[u] [Walter Curle, translated from Bath and Wells, Oct. 26, 1632.]

[x] [Rich. Montague, elected July 14, 1628.]

[y] [Godfrey Goodman, elected Nov. 26, 1624.]

[z] [Joseph Hall, elected Nov. 5, 1627.]

[a] [Francis White, translated from Norwich, Nov. 15, 1631.]

A.D. 1634.

529 THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING FOR THE YEAR 1634[b].

May it please your most excellent majesty,

I am at this time, in obedience to your sacred majesty's commands, to give you an account how your prudent and pious instructions for the good and welfare of the Church of Christ, in this your kingdom, have been obeyed and performed by the several bishops within my province of Canterbury, which, with all humility and obedience, I here present as followeth:

And first I represent to your majesty, that I have this year, partly by my vicar-general, and partly by the dean of the arches, visited seven dioceses, beginning (as I am bound by the ecclesiastical laws) at my own metropolitical church of Canterbury[c], and that diocese, that I might first see what was done at home, before I did curiously look abroad into other bishops' jurisdictions. Cant.

And not to conceal truth from your majesty, I found in my own diocese (especially about Ashford-side[d]) divers professed separatists, with whom I shall take the best and most present order that I can; some of them, and some of Maidstone (where much inconformity hath of late years spread) being already called into the high commission, where, if they be proved as guilty as they are voiced to be, I shall not fail to do justice upon them.

I conceive, under favour, that the Dutch churches in Canterbury and Sandwich are great nurseries of inconformity in those parts. Your majesty may be pleased to remember, I have complained to yourself and my lords at the council board, and humbly desired, that they, both of the French, Italian, and Dutch congregations, which are born subjects, may not be suffered any longer to live in such a separation as they do, from both

C. R.

Put mee in mynd of this at some convenient tyme, when I am at Councell, and I shall redress it.

[b] [MSS. Lamb., numb. 943, p. 251, and a transcript in Reg. Laud, fol. 215.]

[c] [See Reg. Laud, foll. 77—82.]

[d] [Disaffection to the Church had spread at Ashford by the exertions of one Udnay, the afternoon lecturer, who had been encouraged by Abp. Abbot. See Prynne's Cant. Doom, p. 373.]

A.D. 1634. Church and state. And have, according to that which I thought might best sort with your majesty's intentions, commanded my vicar-general, when he was lately at Canterbury, to begin fairly to call them to conform with the English Church[d]. Which business I do hereby humbly beseech your majesty to look upon with a provident eye, not here only, but much more in London, for the better settling of both Church and commonwealth in that particular. And for your majesty's instructions I have for my own part punctually observed them.

The rest of the dioceses which I visited this year are Rochester[e], Salisbury[f], Bristol[g], Bath and Wells[h], Exeter[i], and Lincoln[j].

Rochester. For Rochester I found no eminent thing amiss; but the bishop himself fell into a palsy, and was thereby forced to go to the Bath, and so to be longer absent from his diocese than otherwise he would have been; and he is now returned, God be thanked, much better; though not perfectly well. And for the diocese, I did not find in my visitation any noted breach upon any your majesty's instructions. 530

Sarum. For Salisbury, I found the bishop had taken a great deal of care about your majesty's said instructions; and that they might be the better both known and obeyed, he hath caused copies of them to be sent to most of the ministers in his diocese, which hath done a great deal of good.

And though it be not amongst your instructions, yet I am bold to signify unto your sacred majesty, that I find the greatest part of Wiltshire overgrown with the humours of those men that do not conform; and are as backward, both clergy and laity, towards the repair of St. Paul's church, as any part of England that I have observed.

C. R.

I doe, and will express my Pleasure (if need be) what way you will.

The cathedral at Salisbury is much pestered with seats, and I have given order to remove them; which I hope your majesty will approve, as well as you

[d] [See a relation of the Troubles of the three forraigne Churches in Kent, caused by the Injunctions of William Laud, Abp. of Canterbury, Anno Dom. 1634, &c., written by J[ohn] B[ulteel], minister of the word of God, imprinted 1645.]

[e] [Reg. Laud, foll. 82—89.]
[f] [Reg. Laud, foll. 93—102.]
[g] [Reg. Laud, foll. 109—111.]
[h] [Reg. Laud, foll. 105—109.]
[i] [Reg. Laud, foll. 102—105.]
[j] [Reg. Laud, foll. 111—130.]

did at York and Durham, and add your power, if mine be not sufficient. A.D. 1634.

For Bristol, I find in my visitation that the bishop there hath taken very good pains and care since his coming thither. And that some clergymen in Dorsetshire, which gave great cause of suspicion, have quit themselves in a better manner than was expected; though all be not right in those parts. Bristol.

Concerning Bath and Wells, I must needs return to your majesty that which I would to God I could do of all the rest, namely, that all your instructions are punctually observed; and the lectures (as many as are in that diocese) read, not by any particular factious persons, but by a company of learned neighbouring ministers, which are every way conformable to the Church. Bath and Wells.

For Exeter, where, according to many complaints that had been made here above, I might have expected many things out of order; I must do my lord the bishop this right, that for your majesty's instructions, they have been carefully observed. But a great division there is between the dean and chapter. I have twice set them at peace, yet it breaks out again. And, I doubt, there being so many brothers and brothers-in-law in that chapter, is not the least cause of it; the rest siding together for fear of oppression. Exon.

I find also there hath been, and is at this present, a great difference between the dean and chapter and the city, about burial within the churchyard of the cathedral. I shall do
531 my best to set peace between them, and if I cannot, as I much fear it, I shall be an humble suitor to your majesty, to take it into your princely consideration; lest it do more prejudice to both bodies, than is yet thought of.

As for Lincoln, it being the greatest diocese in the kingdom, I have now reduced that under metropolitical visitation also, and visited it this preceding year. My visitors there found Bedfordshire, for the bigness, most tainted of any part of the diocese: and in particular Mr. Buckley[k] is sent to the high commission for inconformity. And in Leicester the Lincoln.

[k] [Peter Buckley or Bulkley, B.D. and fellow of St. John's coll. Cambr., rector of Odell, Beds. Bp. Williams had connived at his non-conformity for twenty years. On being silenced he fled to New England in 1635, where he died March 9, 165$\frac{3}{4}$. See his Life in Cotton Mather's History of New England, par. iii. pp. 96—98.]

A.D. 1634. dean of the arches suspended one Mr. Angell[1], who hath continued a lecturer in that great town, for these divers years, without any license at all to preach; yet took liberty enough. I doubt his violence hath cracked his brain, and do therefore use him more tenderly, because I see the hand of God hath overtaken him.

For Lincoln itself, my vicar-general certifies me, there are many anabaptists in it, and that their leader is one Johnson a baker; and that in divers parts of that diocese, many both of clergy and laity are excessively given to drunkenness: that the town of Boston, which was a great nursery of inconformity[m], is since the calling of some of the magistrates[n] into the high commission, become very orderly, and settled to obedience. But the town of Louth somewhat to blame.

At Kelstern dwells the wild young gentleman Mr. South (concerning whom I have lately spoken, and that often with your majesty), he hath committed a horrible incest, and gotten two sisters with child. I have called him into the high commission against the next term, and I hope your majesty will give me leave to make south blow west for St. Paul's[o].

C. R.
The South-West Wynd is commonly the best, therfore I will not hinder the blowing that way.

At Kensworth in Hertfordshire, and some other places, many gad from their own churches by troops after other ministers; which is a common fault in the south parts of that diocese, where the people are said to be very giddy in matters of religion.

The cathedral of this diocese is not well ordered, either for reparation or ornaments; but the dean and chapter, to whom that care belongs, have promised speedy amendment.

For Eaton college, within that diocese, I do not find but

[1] [He was elected in 1650 lecturer of Grantham, where he died in 1655, having been appointed a year before his death, an assistant to the commissioners in Lincolnshire for ejecting scandalous ministers. (Wood, Ath. Ox. iii. 398.)]

[m] [This was through the influence of John Cotton, who had been for twenty years minister of Boston. He afterwards became an open non-conformist, and in 1633 sailed for Boston in New England, in company with Thomas Hooker and Sam. Stone. See Mather's Hist. of New England, par. iii. pp. 16—20.]

[n] [Mather states that the mayor and most of the magistrates were called puritans, and particularly specifies Thomas Leverett as a supporter of the party. Ibid., pp. 18, 19.]

[o] [The fines inflicted by that court were granted by the king for the repair of St. Paul's.]

that the provost, sir Henry Wotton[p], hath carried himself very worthily. The greatest things thought to be amiss in that society, are those which are referred to me by your majesty, upon the complaint of King's college in Cambridge[q]; to which I have no more to say, till I see whether they of Eaton will decline the referenee or no[r]. A.D. 1634

Thus far concerning the dioceses which I have visited this year. In all which I find one great complaint, and
532 very fit to be redressed. It is the general grievance of the poor vicars, that their stipends are scarce able to feed and clothe them. And which is worse, the vicars in great market towns, where the people are very many, are for the most part worse provided for. But I humbly thank your majesty, some good hath of late been done for them; and I shall pursue all just and fair ways to give them relief; humbly beseeching you to give your gracious assistance to me and them.

For Winchester, I find my lord bishop there hath been very careful for all your majesty's instructions, and that they are well observed through that dioeese; save only, that in two parishes the bishop finds some defect about catechizing in the afternoon, of which he will take great care, that it may be remedied. And I find by his lordship's return to me, that there are divers obstinate recusants in those parts, which, I presume, are certified to your majesty's judges according to law. Winton.

The bishop of London visited his diocese this year, the city and Middlesex in person, the rest by his chancellor, by reason of his necessary attendance upon your majesty. In this his visitation he found divers complaints about inconformity to the Church discipline; but the proofs came home only against four, three curates and a vicar. The vicar upon submission hath time given him till the next term to settle himself and reduce his parishioners. And two of the three curates did presently submit themselves, and promise constancy in their obedience to the Church. The third curate, London.

[p] [Admitted in 1623.]

[q] [See the petition of the provost and fellows of King's college in Wilkins' Conc., t. iv. p. 496.]

[r] [This dispute related to the election of the fellows of Eton. Several documents and letters relating to it will be found in their proper places in this edition.]

A.D. 1634. one Philip Saunders of Hutton in Essex, being refractory, was suspended, and hath since forsaken the diocese. It seems he means to settle himself, where he may hope to find more favour.

Norwich. For Norwich, the bishop certifies, that he hath put down some lectures where factious men performed them, and particularly, that he hath suspended one Bridges, curate of St. George's parish in Norwich, for transgressing your majesty's declaration in his lectures; but hath of late freed him from that suspension upon humble submission made, and promise not to offend hereafter. And further, that he hath lately heard complaint of Mr. Ward of Ipswich for some words uttered in sermons of his, for which he is now called into the high commission[q].

He further certifies, that he hath suspended one Enoch Grey for unsound doctrine preached by him. And that one Simon Jacob, alias Bradshaw, and Ralph Smith, two wanderers, went up and down preaching here and there, without place of abode or authority: and that upon his summoning them to appear, they are run out of that diocese. Your majesty's instructions in other things have (as he certifieth) been carefully observed both by himself and his clergy.

Ely. The bishop of Ely certifies, that for any thing that hath been made appear to him, all your majesty's royal injunctions for the good of the Church have been carefully observed through- 533
out his diocese. And he promises to carry a watchful eye, as he hath ever done, concerning all such lecturers as are, or shall at any time be in his diocese.

St. David's. For St. David's, the bishop is now gone and settled in his diocese, whence he hath not been absent two months these two years. He promiseth to be very careful whom he ordains. The lecturers in those parts are not many; yet of late he hath been driven first to suspend, and afterwards to

[q] [Samuel Ward. He was suspended from his ministry, enjoined a public recantation, condemned in costs of suit, and committed to prison. One of the charges brought against him was 'for saying that religion and the gospel stood on tiptoes ready to be gone.' (See Prynne's Cant. Doom, p. 361.)

Ward and Bridges retired to Rotterdam, where they are said to have renounced their previous ordination, and to have ordained each other. Brook (Lives of the Puritans, vol. ii. p. 454) doubts the truth of this latter statement, which he gives on the authority of Baillie's Dissuasive.

Compare Ward's remark with George Herbert's couplet,

> Religion stands on tiptoe on our land,
> Ready to pass to the American strand.

The Ch. Militant, Poems, p. 208. Lond. 1838.]

dismiss one Roberts a Welch lecturer for inconformity. And one or two others, that have with their giddiness offered to distemper the people, he hath likewise driven out of his diocese. But his lordship complains grievously (and not without cause), that divers impropriators, in those parts, have either pulled down the chancels, or suffered them to fall, to the great debasing of their churches, and leaving them so open and cold, as that the people in those mountainous parts must endure a great deal of hardness, as well in the churches as in their way to them. A.D. 1634.

St. Asaph. The bishop of St. Asaph professes he hath little to return. And that it is a great part of his comfort, in that remote place, that the whole diocese in a manner is peaceable and obedient, as well to your majesty's instructions, as other things which concern the Church. That they are not any where troubled with inconformity: but heartily wishes, that they might be as well acquitted from superstition and profaneness.

Landaff. The bishop of Landaff certifies, that this last year he visited in person, and found that William Erbury[r], vicar of St. Mary's in Cardiff, and Walter Cradock his curate[s], have been very disobedient to your majesty's instructions, and have preached very schismatically and dangerously to the people. That for this he hath given the vicar a judicial admonition, and will further proceed, if he do not submit. And for his curate, being a bold ignorant young fellow, he hath suspended him, and taken away his license to serve the cure. Among other things he used this base and unchristian passage in the pulpit, That God so loved the world, that for it He sent His son to live like a slave, and die like a beast[t].

C. R.

This is not much unlike that which was not longe since uttered elswhere, viz. That the Jewes crucified Christ like a Damned Rogue between two theeves, &c.

[r] [Erbury was during the Rebellion a chaplain in Essex's army, where he preached Antinomianism and other dangerous opinions. Afterwards he became an universalist, and ultimately avowed Socinian doctrines. See further details of his life in Wood, Ath. Ox. iii. 360—362, and Annals, pp. 494—500.]

[s] [Cradock on his suspension became a schismatical preacher in North and South Wales, and was instrumental in the conversion of Vavasour Powell. He and Wroth formed an independent congregation at Llanfaches, and he afterwards settled at Wrexham. During the civil wars he retired to London and became pastor of Allhallows the Great. (See his Life in Brook's Lives of the Puritans, vol. iii. pp. 382—386.)]

[t] [The words from 'world' to 'beast,' underlined by the king.]

A.D. 1634.

He further certifies, that one William Newport, rector of Langua in Monmouthshire, hath pulled down the partition between the chancel and the church, and sold part, and disposed the rest to his own use, with some other violences, to the great profanation of that place: for which the bishop desires leave to bring him into the high commission.

Gloucester.

The bishop of Gloucester certifies, that he is forced to ordain some very mean ministers in his diocese, to supply cures as mean; yet he professeth, that to his knowledge, he never gave holy orders to any unworthy person. And further, he 534 saith, that he hath put down some lecturers, and set up other some, which he conceives he did without offence, being done upon different occasions[u]; but saith, that he doth neither know, nor can probably conjecture, that there is any one unconformable man in all his diocese. Which, if it be true, is a great clearing of those parts, which have of late been so much suspected.

C. R.
I must bee satisfyed, that the Occasions were verrie necesary, otherwais he shall answer it.

Hereford.

This bishopric is void[v].

Oxford.

For the diocese of Oxford I find the bishop very careful, and that he hath, according to his promise made to your majesty, built a house at Cuddesden, a vicarage in his own diocese and gift, which he now holds in commendam. Which house he humbly desires, by your majesty's favour, may be annexed to the see of Oxford, which never yet had any house belonging to it[w]. And for your instructions, they have all been observed within his diocese, save that he doubts some few lecturers, of whom he will make present enquiry, and hath already suppressed two, which were not performed as they ought, viz., at Deddington and Woodstock.

Chichester.

My lord of Chichester certifies all very well in his diocese, save only in the east part, which is far from him, he finds that some puritan justices of the peace have awed some of the clergy into like opinions with themselves, which yet of late have not broken out into any public inconformity.

Peterburgh[x].

The bishop of Peterborough hath visited his diocese this

[u] [The words from 'being' to 'occasions,' underlined by the king.]

[v] [By the death of Augustin Lindsell, Nov. 6, 1634.]

[w] [The documents relating to this annexation are recorded in the Archbishop's Register, foll. 261. b—270. b.]

[x] [Francis Dee, elected April 9, consecrated May 18, 1634.]

last year, and begun so well to look to all good orders, that I hope things will go very well there. But I find he is beholding to his predecessors, who took very good care in former years concerning your majesty's instructions. A.D. 1634.

This is all the return which I have this year to make to your majesty, having received no account at all from these bishops following, viz., Worcester, Coventry and Lichfield, and Bangor.

So I humbly submit my certificate.

W. Cant.

535 THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING, FOR THE YEAR 1635[y].

May it please your most gracious majesty,

According to your royal commands, I do here, upon the second of January, 1635, Comput. Angl., present my account both for the diocese and province of Canterbury, concerning all those church-affairs which are contained in your majesty's most gracious instructions, published out of your most princely and religious care to preserve unity in orthodox doctrine, and conformity to government, within this your Church of England.

And first, for my own diocese; I humbly represent to your majesty, that there are yet very many refractory persons to the government of the Church of England about Maidstone and Ashford, and some other parts; the infection being spread by one Brewer[z], and continued and increased by one Turner. They have been both censured in the high-commission court some years since; but the hurt which they have done is so deeply rooted, as that it is not possible to be plucked up on the sudden; but I must crave time to work it off by little and little. Cant.

I have, according to your majesty's commands, required

[y] [MSS. Lamb., numb. 943, p. 261.]

[z] [Thomas Brewer. He was a preacher at Ashford in 1626. He was prosecuted, and remained in prison fourteen years, being set free by an order of the house of commons, Nov. 28, 1640. See Nalson, vol. i. p. 570; Brook's Lives of the Puritans, vol. ii. pp. 444, 445.]

A.D. 1635. obedience to my injunctions[y] sent to the French and Dutch Churches at Canterbury, Maidstone, and Sandwich. And albeit they made some show of conformity, yet I do not find they have yielded such obedience as is required, and was ordered with your majesty's consent and approbation. So that I fear I shall be driven to a quicker proceeding with them.

The cathedral church begins to be in very good order. And I have almost finished their statutes[z]; which being once perfected, will (*mutatis mutandis*) be a sufficient direction for the making of the statutes for the other cathedrals of the new erection, which in King Henry the Eighth's time, had either none left, or none confirmed; and those which are, in many things not canonical. All which statutes your majesty hath given power to me with others, under the broad seal of England, to alter or make new, as we shall find cause. And so soon as these statutes for the church of Canterbury are made ready, I shall humbly submit them to your majesty for confirmation.

There is one Mr. Walker[a], of St. John's the Evangelist, a peculiar of mine in London, who hath all his time been but a disorderly and a peevish man; and now of late hath very frowardly preached against the lord bishop of Ely his book concerning the Lord's day, set out by authority[b]. But upon a canonical admonition given him to desist, he hath hitherto recollected himself, and I hope will be advised.

London. For the diocese of London, I find my lord the bishop hath 536
been very careful for all that concerns his own person. But three of his archdeacons have made no return at all to him[c]: so that he can certify nothing, but what hath come to his knowledge without their help.

There have been convented in this diocese Dr. Stoughton

[y] [They will be found in the latter part of this vol.]

[z] [These will be found below.]

[a] [Walker was prosecuted in 1638, and censured in the star chamber. He was imprisoned for upwards of two years, and was afterwards released by authority of parliament. Nalson, vol. ii. pp. 250, 251.]

[b] [The title of Bp. White's book was 'A Treatise of the Sabbath day, containing a defence of the doctrine of the Church of England against Sabbatarian novelty.' Walker published a treatise on the Doctrine of the Sabbath, first at Amsterdam in 1638, and afterwards at London, 1641. (Wood, F. O. i. 400.)]

[c] [The archdeacons in the diocese of London at this time were, Tho. Paske, archd. of London, Edw. Layfield, archd. of Essex, Rich. Cluet, archd. of Middlesex, and Henry King, archd. of Colchester. The first of these, and the last two, were those probably who omitted to make returns, Layfield being nephew to Abp. Laud, and active in carrying out his plans.]

of Aldermanbury[d], Mr. Simpson, curate and lecturer of St. Margaret's, New-Fish-street[e], Mr. Andrew Moline, curate and lecturer of St. Swithin, Mr. John Goodwin, vicar of St. Stephen's, Coleman-street[f], and Mr. Viner, lecturer of St. Laurence, in the old Jury, for breach of the canons of the Church in sermons, or practice, or both. But because all of them promised amendment for the future, and submission to the Church in all things, my lord very moderately forbare further proceeding against them. A.D. 1635.

There were likewise convented Mr. Sparrowhawke, curate and lecturer at St. Mary Woolchurch, for preaching against the canon for bowing at the name of Jesus; who, because he wilfully persisted, is suspended from preaching in that diocese. As also one Mr. John Wood[g], a wild turbulent preacher, and formerly censured in the high commission court. But his lordship forbore Mr. White of Knightsbridge[h], for that his cause is at this present depending in the court aforesaid.

Concerning the diocese of Lincoln, my lord the bishop returns this information. That he hath visited the same this year all over in person, which he conceives no predecessor of his hath done these hundred years[i]. And that he finds so much good done thereby, beyond that which chancellors use to do when they go the visitation, that he is sorry he hath not done it heretofore, in so many years as he hath been bishop. Lincoln.

He further certifies, that he hath prevailed beyond expectation for the augmenting of four or five small vicarages; and conceives (as your majesty may be pleased to remember I have often told you upon my own experience) that it is a

[d] [John Stoughton. He died May 4, 1639, (Peck's Desid. Cur. xiv. 528,) and was succeeded Oct. 26, 1639, by Edw. Calamy. (Newcourt, Repert., vol. i. p. 918.) See a list of his works in Brook's Lives of the Puritans, vol. iii. p. 527.]

[e] [Was this the John Simpson (mentioned in Brook's Lives of the Puritans, vol. iii. p. 405) who afterwards became an anabaptist?]

[f] [He was instituted to St. Stephen's, Coleman St., Dec. 18, 1633, per resig. Davenport. (Newcourt, Repert., vol. i. p. 527.) In doctrine he was a zealous Arminian, which brought on him the opposition of the great mass of the puritans. He was zealous in urging the death of the king, and in justifying the act after its commission. On his ejection in 1661, he kept a private conventicle in Coleman Street, and died in 1665.]

[g] [Query, Rector of St. James', Duke's Place. (See Newcourt, Repert., vol. i. p. 917.)]

[h] [Nathaniel White. (Newcourt, Repert., vol. i. p. 694.)]

[i] [See an account of the Charge delivered at Bedford on this occasion, in Hacket's Life of Williams, par. ii. § 53. pp. 53 sq.]

A.D. 1635. work very necessary and fit to be done, and most worthy of your majesty's royal care and consideration.

For conformity, his lordship professeth that in that large diocese he knows but one unconformable man, and that is one Lindhall, who is in the high commission court, and ready for sentence.

Bath and Wells. My lord the bishop of Bath and Wells certifies, that his diocese is in very good order and obedience. That there is not a single lecture in any town corporate, but grave divines preach by course; and that he hath changed the afternoon sermons into catechizing by question and answer, in all parishes.

His lordship further certifies, that no man hath been presented unto him since his last certificate, for any breach of the canons of the Church, or your majesty's instructions; 537 and that he hath received no notice of any increase of men popishly affected, beyond the number mentioned in his last certificate.

Norwich. The bishop of this see died almost half a year since[j], and had sent in no certificate. But I find by my visitation there this present year[k], that the whole diocese is much out of order, and more at Ipswich and Yarmouth[l], than at Norwich itself: but I hope my lord that now is[m] will take care of it, and he shall want no assistance that I can give him.

Mr. Samuel Ward, preacher at Ipswich[n], was censured this last term in the high commission court, for preaching in disgrace of the common prayer book, and other like gross misdemeanours.

Oxon. Sarum. Ely. Chichest. St. Asaph. Bristol. These six bishops respectively make their answer, that in their own persons they have observed all your majesty's instructions; and that they find all their clergy very conformable, no one of them instancing in any particular to the contrary.

Landaff. In this diocese, the bishop found, in his triennial visitation

[j] [Robert Corbet died July 28, 1635.]

[k] [See Acts of Visitat. Reg. Laud, foll. 131—138.]

[l] [George Burdett, lecturer of Yarmouth, was suspended April 1635, in the high commission court. See Swinden's Hist. of Yarmouth, p. 855, where also are given the Injunctions of Abp. Laud, on his visitation, for removing a second pulpit, placing the Communion at the east end of chancel, and railing it in, &c. These injunctions will be printed below.]

[m] [Matth. Wren, translated from Hereford Nov. 10, 1635.]

[n] [See above, p. 328.]

the former year, two noted schismatics, Wroth[o] and Erbury[p], that led away many simple people after them. And finding, that they wilfully persisted in their schismatical course, he hath carefully preferred articles against them in the high commission court; where, when the cause is ready for hearing, they shall receive according to the merits of it. A.D. 1635.

Concerning this diocese, your majesty knows that the late bishop's residence upon the place was necessarily hindered by his attendance upon your majesty's person, as clerk of the closet[q]. But he hath been very careful for the observance of all your instructions, and particularly for catechizing of the youth: as also for not letting of any thing into lives, to the prejudice of his successor; in which he hath done exceeding well: and I have by your majesty's command laid a strict charge upon his successor[r], to look to those particular leases which he hath made stay of[s], that they may be reduced into years, for the good of that see, which abundantly needs it. Hereford.

My lord bishop of Winchester certifies, that there is all peace and order in his diocese, and that himself and his clergy have duly obeyed your majesty's instructions. But he informs, that in the parish of Avington in Hampshire, one Unguyon, an esquire, is presented for a new recusant; as also three others, whereof two are in Southwark. Winton.

These three bishops, for their several dioceses, respectively make return, that all obedience is yielded to every of your majesty's instructions. Peterburgh. Rochester. Exeter.

The late bishop of St. David's (now of Hereford) hath in his time of residence taken a great deal of pains in that see, and hath caused two to be questioned in the high commission, and suspended one Roberts, a lecturer, for inconformity. Three or four others which were suspended, he hath released, upon hope given of their obedience to the Church, and hath absolutely deprived two for their exceeding scandalous life. He complains much, and surely with cause enough, that there St. David's. 538

[o] [With the assistance of Walter Cradock and others he formed an independent congregation at Llanfaches in Wales, in which infant baptism was left an open question. He died in 1642. See Brook's Lives of the Puritans, ii. 468—470.]

[p] [See above, p. 325.]

[q] [Matth. Wren, elected Dec. 5, 1634, translated to Norwich Nov. 10, 1635.]

[r] [Theophilus Field, elected Dec. 15, confirmed Dec. 23, 1635.]

[s] [See a long note on this subject in Biogr. Brit., art. Wren, p. 4354.]

A.D. 1635. are few ministers in those poor and remote places, that are able to preach and instruct the people.

Gloucester. My lord the bishop informs, that that county is very full of impropriations, which makes the ministers poor, and their poverty makes them fall upon popular and factious courses. I doubt this is too true, but it is a mischief hard to cure in this kingdom; yet I have taken all the care I can, and shall continue so to do.

From the rest of the bishops of my province I have received no certificate this year, viz.

Covent. and Litchfield,
Worcester,
Bangor.

So I humbly submit this my certificate.

W. Cant.

THE ARCHBISHOP'S ACCOUNTS OF HIS PROVINCE TO THE KING, FOR THE YEAR 1636[t].

The account of my province of Canterbury for the year 1636, presented to his majesty, Jan. An. Præd.[u] Canterbury.

May it please your most sacred majesty.

According to your royal commands expressed in your late instructions for the good of the Church, I do here most humbly present my yearly account for my diocese and province of Canterbury, for this last year ending at Christmas, 1636.

And first, for my own diocese, I have every year acquainted your majesty, and so must do now, that there are still about Ashford and Egerton, divers Brownists and other separatists. But they are so very mean and poor people, that we know not what to do with them. They are said to be the disciples of one Turner and Fennar, who were long since apprehended and imprisoned by order of your majesty's high commission court. But how this part came to be so infected with such a humour of separation, I know not, un-

[t] [MSS. Lamb., numb. 943, p. 267. A copy in Reg. Laud, fol. 254.]

[u] [This is an endorsement in the original MS., but is written in the margin of the Register.]

A.D. 1636.

539 less it were by too much connivance at their first beginning. Neither do I see any remedy like to be, unless some of their chief seducers be driven to abjure the kingdom, which must be done by the judges at the common law, but is not in our power.

C. R.
Informe mee of the Particulars, and I shall command the Judges to make them Abjure.

I have received information from my officers, that the Walloons and other strangers in my diocese, especially at Canterbury, do come orderly to their parish churches, and there receive the sacraments, and marry, &c., according to my injunctions, with that limitation which your majesty allowed.

There have been heretofore many in Canterbury, that were not conformable to Church discipline, and would not kneel at the communion; but they are all now very conformable, as I hear expressly by my officers; and that there is no falling away of any to recusancy.

There hath been a custom, that some ministers thereabouts, have under divers pretences lived for the most part at Canterbury, and gone seldom to their benefices; which hath given a double scandal, both by their absence from their several cures, and by keeping too much company, and that not in the best manner. I have seen this remedied in all, save only one man; and if he do not presently conform, I have taken order for his suspension.

In the diocese of London I find that my lord the bishop there (now by your majesty's grace and favour lord high treasurer of England[v]) hath very carefully observed those instructions which belong to his own person. And for the diocese, his lordship informs me of three great misdemeanours. The one committed by Dr. Cornelius Burges, who in a Latin sermon before the clergy of London[w], uttered divers

[v] [See Diary, March 6, 1635.]

[w] [Cornelius Burges, rector of St. Magnus, and also vicar of Watford, which he was obliged to surrender, by order of the committee for plundered ministers. The sermon in question was preached at St. Alphage, near Sion coll. He spoke of the connivance of the bishops at the growth of Arminianism and Popery. He took an active part on several occasions in heading the London mobs, for which, and other services, he obtained from the commons a grant of the dean of St. Paul's house, and becoming rich purchased lands belonging to the bishop and dean of Wells, and published a book to vindicate himself from the charge of sacrilege. He died in poverty and obscurity at Watford in Herts. (Wood, Ath. Ox. iii. 681.)]

A.D. 1636. insolent passages against the bishops and government of the Church, and refused to give his lordship a copy of the sermon; so there was a necessity of calling him into the high commission court; which is done.

The second misdemeanour is of one Mr. Wharton[x], a minister in Essex, who in a sermon at Chelmsford, uttered many unfit, and some scurrilous things. But for this he hath been convented, and received a canonical admonition. And upon his sorrow and submission any further censure is forborne.

The third misdemeanour which my lord complains of, is the late spreading and dispersing of some factious and malicious pamphlets against the bishops and government of the Church of England[y]. And my lord further certifies, that he hath reasonable ground to persuade him, that those libellous pamphlets have been contrived or abetted, and dispersed by some of the clergy of his diocese; and therefore desires me to use the authority of the high commission, for the further discovery of this notorious practice, to prevent 540
the mischiefs which will otherwise ensue upon the government of the Church. This, God willing, I shall see performed. But if the high commission shall not have power enough, because one of those libels contains seditious matter in it, and that which is very little short of treason (if any thing at all), then I humbly crave leave to add this to my lord treasurer's motion, and humbly to desire, that your majesty will call it into a higher court, if you find cause; since I see no likelihood, but that these troubles in the Church, if they be permitted, will break out in some sedition in the commonwealth.

C. R.
What the High Comission cannot doe in this, I shall supplie, as I shall fynde Cause, in a more powerfooll way.

My visitation is yet depending for this diocese; and by reason of the sickness I could not with safety hold it, nor think it fit to gather so much people together; but, God willing, I shall perform that duty so soon as conveniently I may, and then certify your majesty at the next return what shall come under mine own view.

Winchester. In this diocese I find by my lord's report from his officers,

[x] [Probably Ralph Wharton, R. of Inworth, as he held his benefice all through the Rebellion. (Newcourt, Rep., vol. ii. p. 349.)]

[y] [This refers to the publications of Prynne, Bastwick, and Burton.]

that there are divers recusants in several parts of the country, and that some of them have been seduced away from the Church of England within these two or three years. A.D. 1636.

For all things else I receive no complaint thence, save only of three or four ministers that are negligent in catechising, and observe it not at all, or but in the Lent only. But I shall call upon the bishop to see this remedied, and to be as vigilant as he can against any further increase of recusants.

From Bath and Wells I have received a very good and happy certificate, both that all your majesty's instructions have been exactly performed throughout that whole diocese, and that by God's blessing, and the well ordering of Church affairs, there have been fewer popish recusants presented than formerly, and that the number of them is much decreased. And this I cannot but highly approve to your majesty, if there be not fewer presented, either by the overawing of them which should present, or some cunning in those which would not be presented. Bath and Wells.

For this diocese, my lord hath given me in a very careful and punctual account, very large, and in all particulars very considerable; and I shall return it to your majesty as briefly as I can reduce it[z]. And first, he hath for this summer, but by your majesty's leave, lived (from both his episcopal houses) in Ipswich, partly because he was informed, that that side of his diocese did most need his presence, and he found it so: and partly, because his chapel at his house in Norwich was possessed by the French congregation, and so the bishopric left destitute. But he hath given them warning to provide themselves elsewhere by Easter next. Norwich.

541 His lordship found a general defect of catechising quite through the diocese, but hath settled it. And in Norwich, where there are thirty-four churches, there was no sermon on the Sunday morning, save only in four; but all put off to the afternoon; and so no catechising[a]. But now he hath

[z] [Very copious extracts from the letters of Dr. Clement Corbett, archd. of Norwich, to the bishop, Dr. Wren, giving an account of the diocese from April 5, 1636, to April 9, 1638, with the bishop's MS. notes, are in Tanner's MSS., vol. lxviii. fol. 1 sq. A portion of Bp. Wren's report is printed by Prynne in Cant. Doom, pp. 374—376.]

[a] [See an account of the Sunday Services in the several churches of Norwich in Tanner's MSS., vol. lxviii. fol. 37.]

A.D. 1636. ordered, that there shall be a sermon every morning, and catechising in the afternoon in every church.

For lectures, they abounded in Suffolk, and many set up by private gentlemen, even without so much as the knowledge of the ordinary, and without any due observation to the canons, or the discipline of the Church. Divers of these his lordship hath carefully regulated according to order, and especially in St. Edmundsbury, and with their very good content, and suspended no lecturer of whom he might obtain conformity. And at Ipswich it was not unknown unto them, that now Mr. Ward stands censured in the high commission, and obeys not[b]. Yet the bishop was ready to have allowed them another, if they would have sought him; but they resolve to have Mr. Ward or none, and that (as is conceived) in despite of the censure of the court.

At Yarmouth, where there was great division heretofore for many years, their lecturer being censured in the high commission, about two years since went into New England[c], since which time there hath been no lecture, and very much peace in the town, and all ecclesiastical orders well observed.

C. R. Let him goe: Wee ar well ridd of him.

But in Norwich, one Mr. Bridge, rather than he would conform, hath left his lecture and two cures, and is gone into Holland[d]. The lecturers in the country, generally observing no Church orders at all. And yet the bishop hath carried it with that temper, and upon their promise, and his hopes of conformity, that he hath inhibited but three in Norfolk[e], and as many in Suffolk[f], of which one is no graduate, and hath been a common stage-player.

His lordship craves direction what he shall do with such scholars (some in holy orders and some not) as knights and private gentlemen keep in their houses, under pretence to teach their children. As also with some divines that are beneficed in towns or near, but live in gentlemen's houses. For my part, I think it very fit the beneficed men were presently[g] commanded to reside upon their

[b] [See above, p. 328.]
[c] [George Burdett. See above, p. 334, note l.]
[d] [See above, p. 328.]
[e] [At Diss, New Buchenham, and North Walsham.]
[f] [At Ixworth, Cockfield, and Wickham.]
[g] [In orig. edit. 'punctually.']

A.D. 1636.

cures. And for the rest, your majesty's instructions allow none to keep chaplains, but such as are qualified by law. All which notwithstanding I most humbly submit (as the bishop doth) to your majesty's judgment.

C. R.
I approve your Judgement in this. I onlie add, that care must bee taken, that even those qua^ed by Law, keepe none but conformeable Men.

For recusants, whereas formerly there were wont to be but two or three presented, his lordship hath caused above forty to be indicted in Norwich, at the last sessions; and at the assizes in Suffolk he delivered a list of such as were pre-
542 sented upon the oath of the churchwardens, to the lord chief justice, and his lordship to the grand jury: but they slighted it, pretending the bishop's certificate to be no evidence. But the true reason is conceived to be, because he had also inserted such as had been presented to him for recusant separatists, as well as recusant Romanists.

C. R.
Bps Certificats in this Case must bee most unquestionable Evidence.

His lordship's care hath been such, as that though there are about 1500 clergymen in that diocese, and many disorders, yet there are not thirty excommunicated or suspended; whereof some are for contumacy, and will not yet submit; some for obstinate denial to publish your majesty's declaration; and some for contemning all the orders and rites of the Church, and intruding themselves, without license from the ordinary, for many years together.

Last of all, he found that one half of the churches in his diocese had not a clerk able to read and answer the minister in divine service, by which means the people were wholly disused from joining with the priest, and in many places from so much as saying Amen. But concerning this his lordship hath strictly enjoined a reformation.

If this account, given by my lord of Norwich, be true, as I believe it is (and ought to believe it, till it can be disproved), he hath deserved very well of the Church of England, and hath been very ill rewarded for it. His humble suit to your majesty is, that you will be graciously pleased in your own good time to hear the complaints that have been made against

C. R.
His Sute is granted, and assuredlie his negative Consequence shall follow.

A.D. 1636. him, that he may not be overborne by an outcry for doing service [h].

Oxford. In the diocese of Oxon I find all your majesty's instructions carefully obeyed; and there is but one lecture in the whole diocese, and that is read at Henley-upon-Thames, by some ministers of the diocese, conformable men, and allowed by the bishop.

His lordship hath also called upon divers recusants; but upon their being questioned, they plead an exemption from his authority under your majesty's great seal.

C. R.
If this be not upon Composition, I understand it not.

Ely. From my lord of Ely I have received a very fair account, that his diocese is very orderly and obedient; insomuch, that he hath not any thing of note to acquaint me with.

Lincoln. My lord in his certificate [i] mentions two particulars fit for your majesty's knowledge: the first is, that one of his clergy in Bedfordshire [k], a learned and pious man (as he saith) set up a stone upon pillars of brick, for his communion-table, 543 believing it to have been the altar-stone. And because this appeared to be but a grave-stone, and for avoiding of further rumours in that country, among the preciser sort, his lordship caused it to be quietly removed, and the ancient communion-table placed in the room of it: but did not further question the party, because they found him a harmless man, and otherwise a deserver. But how deserving soever he be, I must judge it a very bold part in him to attempt this without the knowledge and approbation of his ordinary.

C. R.
This may prove a boulde Part in the Bi^pe, and the poore Prist in no falte; as the other Day his inf^tion proved concerning the Ship Business at the Cou^cll-Board: therefore examine this further.

The second is, that there are risen some differences in the southern part of his diocese, about the ministers urging the people to receive at the rails, which his lordship, saith he, hath procured to be placed about the holy table, and the people in some places refusing so to do. Now because this is not regulated by any canon of the Church, his lordship is

[h] [The last clause underlined by the king.]

[i] [See Bp. Williams's Account of his Diocese, Dec. 29, 1636. MSS. Lamb., numb. 943. p. 51.]

[k] [Dr. Jasper Fisher, R. of Wilsden. See Hacket's Life of Williams, par. ii. p. 104, and Wood's Ath. Ox. iii. 636.]

an humble suitor that he may have direction herein. And truly, I think for this particular, the people will best be won by the decency of the thing itself; and that I suppose may be compassed in a short time. But if your majesty shall think it fit, that a quicker way be held, I shall humbly submit. A.D. 1636.

C. R.
Try your way for some time.

From the lord bishop of this diocese I have received no particular; but in general thus: that all your majesty's instructions are now observed there, without repugnance, for ought either chancellor, or any other officer of his hath informed him. Sarum.

My lord the bishop of this see certifies, that your majesty's instructions are carefully observed; and that there are only two lecturers in the city of Worcester; both very conformable, and that they shall not longer continue than they are so. And that the one of them preaches on Sundays in the afternoons, after catechising and service in the parish churches, and ending before evening prayers in the cathedral. Worcester.

I may not here forbear to acquaint your majesty, that this Sunday lecture was ever wont to be in the cathedral, and that it is removed, because the city would suffer no prebendary to have it. And evening prayers in their parish churches must needs begin betimes, and their catechising be short; and the prayers at the cathedral begin very late, if this lecture can begin and end in the space between. But if it can be so fitted, I think the dean and chapter will not complain of the remove of the lecture to a parish church.

For these three dioceses my lords the bishops certify, that all your majesty's instructions are carefully observed; neither do any of them mention any thing amiss in the general, either for doctrine or discipline. Only the bishop of Exeter hath sent me up two copies of the late libel, intituled, 'News from Ipswich[1],' which were sent thither to a stationer with blank covers. Exon. Chichester. Peterburgh.

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These five dioceses following I have visited this year, by my vicar-general and other commissioners. And for Hereford[m], I find not many things amiss; though the often change Hereford.

[1] ['News from Ipswich, discovering some late detestable practices of some domineering lordly prelates, &c.,' written by Prynne, published under the name of Matthew White. (Wood, Ath. Ox. iii. 856.)]

[m] [See Reg. Laud, foll. 171. b—177. a.]

A.D. 1636. of the bishop there which hath of late happened[n], hath done no good among them. But some pretensions there are to some certain customs, which, I conceive, were better broke than kept: and I shall do my best to reform them, as I have opportunity; and humbly beg your majesty's assistance, if I want power.

C. R.
Which ye shall not want if you need.

St. David's[o]. For St. David's[p], the bishop is now there, and will take the best care he can to see all things in order. But there is one Matthews the vicar of Penmayn, that preaches against the keeping of all holy-days, with divers other as fond, or profane opinions. The bishop hath inhibited him, and if that do not serve, I shall call him into the high commission court.

Baronet Rudde is in this diocese[q], the son of a late bishop there[r], who is a sober gentleman, he hath built him a chapel, and desires the bishop to consecrate it. But his lordship finding one of your majesty's instructions to be, that none should keep a chaplain in his house, but such as are qualified by law, which he conceives a baronet is not, hath hitherto forborne to consecrate this chapel, as being to be of small use without a chaplain; and humbly craves direction herein what he shall do. I humbly propose to your majesty, whether, considering the charge this gentleman hath been at, and the ill ways which many of them there have to church, it may not be fit to consecrate this chapel, and then that he may have a license to use the minister of the parish, or any other lawfully in orders. Always provided, that he use this chapel but at times of some necessity, not making himself or his family strangers to the mother-church; and that there be a clause expressed in the license for recalling thereof, upon any abuse there committed; and that this license be taken, either from the bishop under his seal, or from the archbishop of the province.

C. R.
Since he hath beene at the Charge, and hath so good testimonie, lett him have his desyer, with those restrictions mentioned.

Landaffe. For Landaff's[s], there is very little found amiss: only the

[n] [George Coke had been appointed bp. June 18, 1636, on the death of Theophilus Field.]

[o] [Roger Manwaring, elected Jan. 19, 163$\frac{5}{6}$.]

[p] [See Reg. Laud, foll. 177. a—179. a.]

[q] [Rice Rudd of Aberglasney, created Dec. 8, 1628.]

[r] [Anthony Rudd was elected bp. of St. David's March 8, 159$\frac{3}{4}$, died March 7, 161$\frac{4}{5}$.]

[s] [See Reg. Laud, foll. 179. a—180. b.]

bishop complains, that whereas Mr. Wroth and Mr. Erbury A.D. 1636.
are in the high commission for their schismatical proceedings[t]; the slow prosecution there against them makes both them persist in their by-ways, and their followers judge them faultless. But for this, I humbly present to your majesty this answer, that now the loss of two terms by reason of the sickness, hath cast the proceedings of that court, as well as of others, behind-hand: and there is no remedy, where all things else stay as well as it.

In the diocese of St. Asaph[u] there is no complaint, but the St. Asaph.
545 usual, that there is great resort of recusants to Holy-well; and that this summer the lady Falkland[v] and her company came as pilgrims thither; who were the more observed, because they travelled on foot, and dissembled neither their quality nor their errand. And this boldness of theirs is of very ill construction among your majesty's people. My humble suit to your majesty is, that whereas I complained of this in open council in your majesty's presence, you would now be graciously pleased, that the order then resolved on for her confinement may be put in execution.

C. R.
It is don.

For Bangor[w], I find that catechising was quite out of use Bangor.
in those remote parts (the more the pity:) but the bishop is now in hope to do much good, and sees some reformation in that particular already. And I would say for this, and the other dioceses in Wales, that much more good might be done there in a church-way, if they were not overborne by the proceedings of the court of the marches there. And this present year in this diocese of Bangor my commissioners for my metropolitical visitation there complain unto me, that the power which belongs to my place hath been in them very much wronged and impeached by that court[x]: and I do most humbly beseech your majesty in your own good time, to give this my cause a hearing, if it take not a fair end without that trouble.

C. R.
I doubt not, but by the Grace of God to agree these Differences by my hearing of them.

For Rochester, the bishop (God comfort him) is very ill of Rochester.
a palsy, and that I fear hath made him forget his account. Glocester. Bristol.

[t] [See above, p. 335.]
[u] [See Reg. Laud, fol. 181. a.]
[v] [This was probably Elizabeth daughter of Sir Laurence Tanfield, and widow of Henry Visc. Falkland.]
[w] [See Reg. Laud, fol. 180. b.]
[x] [See the Abp's. letter to Sir John Bridgeman, chief justice of the court of marches in Wales, July 1, 1637.]

A.D. 1636. Neither hath the bishop of Gloucester sent me any; but why I know not. And for Bristol, that see is void[y].

Covent. and Lich. For this diocese, I have likewise received no account. But I fear, that whereas the bishop was lately complained of to your majesty for making waste of the poor woods there remaining, he is not over-willing to give an account of that particular[z]. Nor of the gross abuse committed in the cathedral church by the lady Davis[a], who, I most humbly beseech your majesty, may be so restrained, as that she may have no more power to commit such horrible profanations.

And so I most humbly submit this my yearly account of my province of Canterbury to your majesty's princely wisdom.

W. Cant.

C. R.

For the Bisps of Gloster and Coven. and Lich. I must know why they have not made ther account.

Whythall, the 21 *of Feb.* 1637.

THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING, FOR THE YEAR 1637[b]. 546

In Dei Nomine, Amen.

May it please your most gracious majesty,

According to your commands, in your instructions published for the good of the clergy, and my bounden duty, I here present my annual account for the province of Canterbury, for the year last past, 1637.

Cant. And first, to begin with mine own diocese, I must give

[y] [By the promotion of George Coke to the see of Hereford. Rob. Skinner his successor had been elected July 26, 1636, but was not consecrated till Jan. 15, 163$\frac{6}{7}$.]

[z] [Wood speaks of him as a covetous person, and mentions that he left great estates to his family. (Ath. Ox. iv. 800.)]

[a] [This unfortunate woman, who appears to have been insane, had sprinkled the altar hangings and the bishop's throne with dirty water; for which offence she was confined in Bethlehem hospital. See Birch's Court of Charles I., vol. ii. pp. 259, 280.]

[b] [See MSS. Lamb., numb. 943, p. 275, and a copy in Reg. Laud, foll. 289—291.]

your majesty to understand, that at and about Ashford in Kent, the separatists continue to hold their conventicles, notwithstanding the excommunication of so many of them as have been discovered. They are all of the poorer sort, and very simple, so that I am utterly to seek what to do with them. Two or three of their principal ring-leaders, Brewer, Fenner, and Turner, have long been in prison, and it was once thought fit to proceed against them by the statute for abjuration[c]: but I do much doubt, they are so ignorantly wilful, that they will return into the kingdom, and do a great deal more hurt before they will again be taken. And not long since Brewer slipt out of prison, and went to Rochester and other parts of Kent, and held conventicles, and put a great many simple people, especially women, into great distempers against the Church. He is taken again, and was called before the high commission, where he stood silent, but in such a jeering scornful manner, as I scarce ever saw the like. So in prison he remains. A.D. 1637.

C. R.
Keepe those particular parsons fast, untill ye thinke what to doe wth the rest.

In the churchyard of the same town a butcher's slaughter-house opened, to the great annoyance of that place; which I have commanded should be remedied, and the door shut up.

At Biddenden I have suspended Richard Warren the school-master, for refusing the oath of allegiance, of canonical obedience, and to subscribe to the articles. Besides, this precise man will read nothing but divinity to his scholars: no, not so much as the Grammar rules: unless Mars, Bacchus, Apollo, and Pol, Ædepol, may be blotted out.

The strangers in Canterbury do not so much resort to their parish churches as formerly they did, at my first giving of my injunctions. But visiting this year[d], I have given a public
47 and strict charge that the delinquents be presented and punished, if they do not their duty in that behalf.

There is one dwelling in Addisham, a married man, called by the name of Thomas Jordan: he was formerly called Thomas Mounton, because he was found in the church porch of Mounton in swaddling clothes, left there in all likelihood by his mother, who was some beggar or strumpet. It is

[c] [See above, p. 337.]

[d] [See Reg. Laud, foll. 181. a—185. b.]

A.D. 1637. believed, he was never christened: I have therefore given order that he shall be christened, with that caution which is prescribed in the book of common prayer, where the baptism is doubtful.

About Sittingbourne there are more recusants than in any other part of my diocese. And the lady Roper dowager[c] is thought to be a great means of the increase of them. But I have given strict charge, that they be carefully presented according to law.

There is still a remainder of schismatics in Egerton, and the parishes adjacent. But they are as mean people as those about Ashford, and I am as much to seek what to do with them.

London. My lord treasurer complains, that he hath little assistance of his archdeacons[d]; and I believe it to be true, and shall therefore if your majesty think fit, cause letters to be written to them, to awake them to their duties.

C. R.
It is most fitt.

His lordship likewise complains of some inconformable men which his chancellor hath met with in this his last visitation: but they have received such censure as their faults deserved, or else submitted themselves. Only Mr. John Knolles a lecturer at Colchester, had forborne to receive the holy communion for two years, since he came to be lecturer: and being enjoined to perform that duty within a month, he was so zealous, as that he forsook lecture and town and all, rather than he would receive the communion.

I find likewise in this account, twenty-five ministers convented before the chancellor for some inconformities. And five for excess in drinking. But there is as good order taken with them as could be.

The lectures in this diocese continue many: but there is great care taken to keep them in order.

Winton. I find in the diocese of Winchester, divers recusants newly pretended: but whether they be newly perverted[e], doth not appear by my lord the bishop's account to me.

C. R.
I desyre to know the certantie of this.

There are some five complained of for not catechising, which I shall require of the bishop to see remedied.

[c] [Mary, daughter of William, second Lord Petre, and widow of John Roper, third Lord Teynham. These recusants must have been Romanists.]

[d] [See above, p. 332.]

[e] [The words from 'but' to 'perverted' underlined by the king.]

Here my lord the bishop certifies, that he is very careful and sees all things done according to your majesty's instructions. A.D. 1637. Ely.

48 My lord the bishop of this diocese died before the time came that he was to give up his account; so that I can relate nothing upon certainty; but shall give the succeeding bishop charge to be very careful, because his predecessor lay languishing, and was able to look to little for three whole years before his death. Rochester.

The account from hence is very brief. But my lord is confident, that his diocese is clean through in good order; and I will hope it is so. Sarum.

My lord of Peterburgh hath taken a great deal of pains, and brought his diocese into very good order. Only he saith, there are three lecturers in the same; one at Northampton, but that is read by the vicar of the place; one at Rowel, which hath maintenance allowed; and a third at Daventry, maintained by the contribution of the town. And this last I think the bishop had need take care of. Peterburgh.

This diocese appears by my lord's certificate, to be in marvellous good order for all things; and a great reformation hath been wrought there by his care and industry. Bath and Wells.

For popish recusants, the number of them is there much decreased; neither are any newly presented for recusancy.

My lord the bishop of Lincoln is not (as your majesty knows) in case to make any return for his diocese. And since the jurisdiction thereof came by his suspension into my hands[f], I have neither had time nor leisure to make any great enquiry how conformable in doctrine or discipline men in those parts are. Yet this I find, that both in Buckinghamshire and in Bedfordshire, there are many too refractory to all good order. And there are a great number of very poor and miserable vicarages and curateships in many parts of this large diocese, and which are almost past all cure and hope of help, unless by your majesty's grace and favour some may be had. Lincoln.

My lord of Norwich hath been very careful of all your majesty's instructions. And upon the 14th of September Nowrich.

[f] [The second part of Abp. Laud's Register contains the proceedings in the diocese of Lincoln during the bishop's suspension.]

A.D. 1637. last, being then in his diocese, and giving orders, he refused to admit five well learned and well mannered men, because they wanted a sufficient title according to the canon of the Church.

I find that there are in this diocese six lectures, namely at Wymondham, North-Walsham, East-Harling, Norwich, Linn, and Bungay: but they are all performed by conformable and neighbouring divines, and under such conditions and rules as my lord their bishop hath prescribed them. Only that at Bungay is inhibited for a time, at the entreaty of some of their own company, and for misdemeanours in it. As for the single lecturers, my lord hath had a special eye over them.

Your majesty's letters[g], requiring the mayor, sheriffs, and 54
aldermen, &c., to repair on Sundays to divine service and sermons, at the cathedral in Norwich, are very well observed by the most of them. But complaint is brought to the bishop against one Thomas King, who is held a factious and a dangerous man, and he frequently absents himself from the cathedral, and it is doubted that his ill example will make others neglect their duties.

Divine service, both for prayers, catechism and sermons, is diligently frequented; and that beyond what could suddenly be hoped for in such a diocese, and in the midst of the humorousness of this age.

Of those which stood under episcopal censure, or that fled to avoid censure, there are not above three or four which have submitted themselves. Yet his lordship hath had patience (notwithstanding a peremptory citation sent out) hitherto to expect them: but now must proceed to deprivation, or suffer scorn and contempt to follow upon all his injunctions. Nevertheless, herein he humbly craves direction, and so do I, if it please your majesty to give it.

C. R.
Lett him proceed to Deprivation.

His lordship likewise, very carefully and necessarily (as I conceive) craves direction for these particulars following.

1. Divers towns are depopulated; no houses left standing, but the manor house and the church, and that turned to

[g] [See a copy of similar letters addressed to the abp. of York, and to the mayor and recorder of that city, in MSS. Lamb., numb. 943. pp. 353, 354.]

the lord's barn, or worse use; and no service done in it, A.D. 1637.
though the parsonages or vicarages be presentative.

2. In other towns the church is ruined, and the inhabitants thrust upon neighbouring parishes, where they fill the church, and pay few or no duties.

3. At Carrowe, close by Norwich, there are twelve houses, some of them fair, reputed to be of no parish, and so an ordinary receptacle for recusant papists, and other separatists, to the great prejudice of that neighbouring city.

4. At Lanwood near Newmarket, and in Burwell, the mother church stands; but the roof suffered to decay within the memory of man, and the bells sold, and the hamlet quite slipt out of all jurisdiction ecclesiastical. That church was an impropriation to the abbey of Ramsey, and is now in Sir William Russell's[h] hands.

5. The churchyards in many places are extremely annoyed and profaned, especially in corporate towns. And at St. Edmundsbury the assizes are yearly kept in a remote side of the churchyard, and a common ale-house stands
550 in the middle of the churchyard: the like abuses by ale-houses, back-doors, and throwing out of filth, with something else not fit to be related here, are found at Bungay: at St. Mary's ad Turrim in Ipswich, at Woodbridge, and at Norwich, the sign-posts of two or three inns stand in the churchyard. Of remedy for these abuses, the bishop is utterly in despair, unless your majesty be pleased to take some special order for them: because they which have these back-doors into churchyards or common passages, will plead prescription, and then a prohibition will be granted against the ecclesiastical proceedings.

C. R.
Lett him doe his dewtie, and I shall take care, that no prohibition shall troble him in this case.

6. Lastly, his lordship certifies, that divers, not only churches, but townships themselves, are in danger of utter ruin by a breach of the sea. And there was provision made by act of parliament, in the seventh year of your majesty's royal father of blessed memory for redress of it[i]: but nothing being since done, it will now cost five

[h] [The treasurer of the navy.]

[i] [7 Jac. I. cap. xx.]

A.D. 1637.

times as much to remedy as then it would. But the bishop is in good hope great good may yet be done, if your majesty will be graciously pleased to appear in it, upon such humble petition as he and I shall make to your majesty.

C. R.
Heerin I shall not faile to doe my part.

Exon.

The bishop of this diocese assures me, that all things are in very good order there. And indeed I think the diocese is well amended within these few years, his lordship having been very careful both in his visitations and otherwise.

This year, by reason of the return of divers that were captives in Marocco, and having been inhabitants of those western parts, there arose in my lord the bishop a doubt, how they, having renounced their Saviour, and become Turks, might be readmitted into the Church of Christ, and under what penitential form. His lordship at his last being in London spake with me about it, and we agreed on a form, which was afterwards drawn up, and approved by the right reverend fathers in God my lords the bishops of London, Ely, and Norwich, and is now settled by your majesty's appointment; and I shall take care to see it registered here[j], and have given charge to my lord of Exon to see it registered below, to remain as a precedent for future times, if there should be any more sad examples of apostacy from the faith.

Oxford.

Whereas your majesty hath lately been graciously pleased to grant the ordering of the woods of Shotover and Stowe by lease, to the lord bishop of Oxford; his lordship assures me, that there is a great deal of care taken, and a great deal of charge laid out by him and his tenant for the preservation and well ordering of the woods there.

He hath likewise been very careful concerning recusants within that diocese: but saith that divers 551 of them pretend and shew their exemptions, that they should not be troubled for matters concerning their religion in any ecclesiastical courts; which hath made his lordship forbear, till your majesty's pleasure be further known.

C. R.
Let me see those exemptions and then I shall declare my further Pleasure.

[j] [It will be found below.]

For lectures, there are none in that diocese, save one at Henley-upon-Thames; preached by the incumbent, an orderly man; and in the peculiars at Thame and Banbury[k]; but they are out of the bishop's jurisdiction. A.D. 1637.

My lord bishop of this see hath taken great care in his first visitation[l]; and if he continue that care (as I doubt not but he will) he will quickly settle that diocese into better order. But he complains of the dean and chapter (for whose benefit he hath lately made many good injunctions), that they will not consent, that twenty pounds per an., ordered by their statute for the repairing of highways, may be turned to the necessary supply of their quire, in regard that £100 per an. is lately given by Dr. White towards the repair of the same highways. But this, and other things if your majesty thinks fit, I can easily alter[m] when I come to revise their statutes, or by a command from your majesty in the mean time. Bristol. C. R. Doe so.

He further complains, that his predecessor, Bishop Wright, (now bishop of Lichfield,) detains in his custody all the writings belonging to Cromhall, the lease which your majesty by your royal letters commanded should expire and return to the bishopric[n]. And sure, if this be so, it is very fit he be commanded to restore them out of hand. C. R. I shall.

Lastly, he complains, that they of the preciser faction do every day endeavour to disquiet the people, and that by strange inventions. And at present they give out, that the liturgy printed for Scotland hath in it sundry notorious points of popery, &c. Which troubles the people, and doth much harm otherwise. The like is certified me from the bishop of Exon, concerning rumours raised in those parts.

My lord bishop of Chichester is in a quartan ague, besides his old diseases of the stone and the gout: I pray God comfort him. But I do not hear from him that there is much amiss in that diocese. Chichester.

The bishop of this diocese certifies me, that your majesty's Hereford.

[k] [William Whately was then lecturer and vicar of that place. (Wood, Ath. Ox. ii. 638.]

[l] [See above, p. 346.]

[m] ['I can easily alter,' underlined by the king.]

[n] [A copy of these letters addressed to George Coke, bp. of Bristol, is entered in Reg. Laud, fol. 242. b.]

A.D. 1637. instructions are in all things carefully observed, and he hath used the utmost diligence he can in reclaiming of recusants; and such as will not conform themselves, he hath taken a strict course to have them proceeded withal, and granted significavits against divers.

St. Asaph. In this diocese, my lord's words are, that there is nothing 552
but common peace, and universal conformity.

Landaff. My lord of Landaff hath been very careful for the settling of the rights and profits of this bishopric; and God hath greatly blessed his endeavours therein. And for the government, he professes, that in his late visitation he hath not found one schismatical minister or non-conformist in the diocese.

Bangor[o]. The bishop of this see was consecrated but a little before Michaelmas last; and, by your majesty's leave, hath not been yet in his diocese; and so for this broken part of the year is able to give no account.

Worcester. My lord the bishop certifies, that he is less troubled with non-conformists since Mr. Whately of Banbury[p] gave over his lecture at Stratford within that diocese. And that during this heavy visitation[q] at Worcester, he hath caused the lectures to cease in that town.

St. David's. This bishop of this see hath not had his health of late, and is now come to town to seek to recover the same, for which he humbly craves your majesty's favourable construction. But he certifies me, that all your majesty's instructions are duly observed within that diocese.

C. R.
Cale for them.

From the bishops of Lichfield and Gloucester, I have not received any certificates.

And so with my prayers for your majesty's long life and happy reign, I humbly submit this my account for the year last past, 1637.

W. Cant.

[o] [William Roberts, elected shortly before July 12, 1637, (Rymer, Fœd. IX. ii. 135.]

[p] [See above, p. 353.]

[q] [The plague.]

553 THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING, FOR THE YEAR 1638[r].

MAY IT PLEASE YOUR MOST SACRED MAJESTY.

ACCORDING to my bounden duty and your majesty's commands, expressed in your instructions for the good of the clergy, I here present my account for the year last past, 1638.

And first, to begin with myself and my own diocese, I have been careful to obey all your majesty's particular instructions, both for the residing upon my houses, and preserving of my woods, &c. Cant.

The was one Bedle a minister of Essex[s], came into this diocese, and at Harbledown near Canterbury (the curate there being dead) preached very disorderly, three hours together at a time, and got himself many ignorant followers. But so soon as ever he was enquired after by my officers, he fled the country, and I purpose, God willing, to speak with the chancellor of London[t] concerning him.

I do not find that there is either any increase or decrease of papists or puritans in the diocese. But the separatists about Ashford are very busy, miserable poor, and out of that, bold against all Church censure; so that without some temporal assistance from the judges[u] we know not what to do: and this I have often and humbly represented. Yet two notorious separatists being called in question, are fled the country and one of them brake prison.

C. R.
Demande there helpe and if they refuse, I shall make them assist you.

At Tenterden some people are somewhat refractory; but the archdeacon[v] assures me, he hath great hope to reduce them; which I shall be glad of.

The strangers at Canterbury do reasonably well obey my injunctions for coming to our churches, and I shall give them

[r] [MS. Lamb., numb. 943, p. 283.]
[s] [See above, ad an. 1633. p. 314.]
[t] [Arthur Duck.]
[u] ['The judges' underlined by the king.]
[v] [William Kingsley.]

A.D. 1638. all encouragement, holding it fitting to keep a moderate hand with them.

London. In the diocese and city of London there was like to be some distraction, both among the ministers and the people, occasioned at first by some over-nice curiosities, preached by one Mr. Goodwin, vicar of St. Stephen's in Coleman-street, concerning the imputation of Christ's righteousness in the justification of a sinner[w]. But the differences arising about it were timely prevented by convention of the parties dissenting. And so, God be thanked, that business is at peace.

There is but one noted refractory person that stands out 554
in that diocese, and he is now under suspension.

Winton. My lord the bishop's certificate informs me, that there are a great many recusants within that diocese; and that in some parishes their children are not brought to be baptized in the church, which I shall require the bishop to take special care of.

Lincoln. This diocese being now in my charge, I do humbly certify your majesty, that one part of Buckinghamshire, and some places in Lincoln and Leicestershire are somewhat disorderly. But I do not find any man presented unto me for any wilful refractoriness, save one, whom I have caused to be called into the high commission court.

There are in Lincolnshire many miserable poor vicarages and curateships. Might your majesty's reign be so blest, as that they might in time find some relief. But this is quite beyond episcopal power.

Oxon. In this diocese my lord hath taken care of all your majesty's instructions, and assures me that there is no lecture in any market town within his diocese, except at Henley, which is performed by their own minister, a discreet man. As for that which was begun by private persons in the chapel of your majesty's manor-house at Woodstock, and might have been of very dangerous both example and consequence, the bishop hath carefully suppressed it by your majesty's gracious command upon his petition.

Worcester. There is no complaint in this diocese, but only of one Mr.

[w] [John Goodwin was chiefly opposed by George Walker of St. John the Evangelist, mentioned above. See his own account in his Treatise of Justifying Righteousness, p. 19. edit. 1676.]

Ephraim Hewet, of Wraxhall, in Warwickshire, who hath taken upon him to keep fasts in his parish, by his own appointment, and hath contemned the decent ceremonies commanded by the Church. My lord the bishop proceeds against him, and intends either to reform or punish him. A.D. 1638.

In this diocese the bishop assures me that all things go very orderly and well, saving that divers impropriators suffer willing ruins (as he conceives) in the churches which belong unto them; wherein he humbly craves both advice and aid, that it may be remedied. Exon.

There was one Mr. Workeman[x], sometimes a lecturer at Gloucester, and for inconformity in a very high degree, put from that place, by sentence of the high commission court. Since that, this man hath been received into the house of Mr. Kyrle, of Wallford, and lived there without any cure or other known employment. The bishop hearing of him, and resolving to call him in question, if he did not conform himself, he hath suddenly left that diocese, and is gone God knows whither. Heref.

555 There were some other complaints put up, which I certified to the bishop: but his lordship hath given me a fair answer, and assures me, that by his care and vigilancy they shall all be rectified, and that out of hand.

My lord informs me, that in his predecessor bishop White's absence, he living most commonly at London, being your majesty's almoner, there was cut down and wasted above a thousand loads of wood. Ely[y].

For all other businesses they are in good condition within that diocese, saving that my lord the bishop humbly craves leave hereby to represent a great grievance to your majesty, which concerns the bishopric, the dean and chapter, and all other clergymen (or indeed rather all your majesty's liege people) inhabiting within the isle of Ely.

In this diocese, the bishop found out one Jeffryes, who commonly administered the blessed sacrament of the eucharist, being either not in holy orders at all, or at least not a priest: so soon as he was discovered, he slipt out of the dio- Bristol.

[x] [John Workeman. See Prynne's Cant. Doom, p. 103, and Laud's Hist. of Troubles and Trial, chap. xxxiv. p. 332. in marg.]

[y] [Matthew Wren, translated from Norwich April 1638.]

A.D. 1638. cese; and the bishop thinks, that he now serves in a peculiar under the dean and chapter of Wells. I will send thither to know the certainty, and see the abuse punished, if I can light upon the person.

The bishop further certifies me, that there are very many within that small diocese, who stand excommunicate, and divers of them only for not payment of fees: and again, that many of these are not able to pay them. I think it were not amiss, that once every year in Lent, the chancellor were commanded to take an account of all the excommunicates in the diocese, and to cause all to be absolved that shall be fit for absolution; and particularly, to see that no man be suffered to continue excommunicated, where nothing but poverty hinders the payment of duties or other fees[z]. The bishop likewise informs me, that monuments even of obscure and mean persons, are grown very common in those parts, and prejudicial both to the walls and pillars, and liberty of churches, which the bishop opposes as much and as fairly as he can, but all is too little.

C. R.
In this ye have very great reason, for it is not fitt that the Sentence of Excommunication should stand longer than it needs must.

Landaff. There were in this diocese the last year but two refractory ministers known to the bishop, Mr. Wroth and Mr. Erbury[a]: the former hath submitted; but the other would neither submit nor satisfy his parishioners, to whom he had given public offence; so he resigned his vicarage, and hath thereby left the diocese in peace.

St. David's. For this diocese, the bishop humbly craves your majesty's pardon for his longer stay in London than ordinary, and professes his excuse formerly made to your majesty to be most true, viz. that he was forced to it by extremity of sickness falling upon him in those parts, and forcing his change of air. 556

That diocese hath been a little out of quiet this year, by some men's meddling with those nice questions, which your majesty hath forbidden should be commonly preached in the pulpit. But the

C. R.
It is no wunder that this Relation is imperfect, since the B. Sickness gives him an excuse for absence.

[z] ['The whole of this sentence from 'I think' to 'fees,' is interlined by the king.]

[a] [See above, pp. 329, 335.]

relation being somewhat imperfect, I shall inform myself further, and then give your majesty such account as I receive. A.D. 1638.

In this diocese, the bishop certifies me two considerable things, and both of them are of difficult cure. The one concerns his bishopric, where every thing is let for lives by his predecessors to the very mill that grinds his corn. The other concerns the diocese in general, where, by reason of the poverty of the place, all clergymen of hope and worth seek preferment elsewhere. And he tells me plainly, some weak scholars must be ordained, or else some cures must be left altogether unsupplied. Bangor.

My lord of Gloucester confesseth he hath been absent from his diocese a good part of this year, being kept from his dwelling-houses by the infection at Gloucester, which just cause of absence he humbly submits to your most gracious majesty. Gloucester.

C. R.
This is well anufe, if he have left his desyre of further absenting himselfe.

Concerning that diocese the bishop speaks not much more: but the archdeacon[b] at his visitation finding the clergy conformable, gave them this grave and fitting admonition, viz. That no man should presume his conformity should excuse him, if in the meantime his life were scandalous. Which was very necessary for that place, and these times. And the archdeacon certifies further, that there are divers, which as far as they dare, oppose catechising; and but for fear of losing the livings, would almost go as far as Burton and Bastwick did, which is his own expression under his hand.

My lord the bishop there complains much of the decay of his houses, and the impoverishing of that bishopric by some of his predecessors[d]. And this partly by letting of long leases before the statute[e] restrained it, and partly by a coarse exchange of some lands in former times[f]. This latter cannot now be helped; but for the decay of his houses, if he pursue that faculty which I granted to his immediate predecessor, Norwich[c].

[b] [Hugh Robinson.]

[c] [Rich. Montagu, translated from Chichester May 4, 1638.]

[d] [See Bp. Montagu's Report for 1638, in Lamb. MSS., numb. 943. p. 619.]

[e] [1 Eliz. cap. xix. sect. v.]

[f] [Bp. Scambler was the great impoverisher of this bishoprick. See Strype's Cranmer, p. 1015, Annals, vol. iii. par. 1. p. 481; and Spelman's Hist. of Sacrilege, p. 191. Lond. 1846.]

A.D. 1638. he may help a great part of that decay without much charge. And this, God willing, I shall put him in mind to do, and give him the best assistance that I can by law.

For the churches in that diocese (which are very many) my lord acknowledges, that they are in very decent and good order generally.

The only thing which he saith troubles his diocese is, that 557
the people have been required to come up and receive at the rail which is set before the communion-table, and that heretofore many have been excommunicated or suspended for not doing so. For the thing itself, it is certainly the most decent and orderly way, and is practised by your majesty, and by the lords in your own chapel, and now almost every where else. And upon my knowledge, hath been long used in St. Giles' church without Cripplegate, London, with marvellous decency and ease; and yet in that parish there are not so few as two thousand communicants, more than within any parish in Norwich diocese: and when your majesty had the hearing of this business, in the now bishop of Ely's time, you highly approved it. And therefore, I presume, you will be pleased to command that the present bishop continue it, and look carefully to it[g]. And whereas they plead that many stood suspended for it, the bishop of Ely, in whose time it was, doth assure me, that in above one thousand three hundred parishes, there were not thirteen either excommunicated or suspended for refusing of this[h].

C. R. I do.

Lichfield. In this diocese, the bishop gives a fair account to all your majesty's instructions: so that I have cause to hope, that that diocese is in reasonable good order: only he complains, that his predecessors have leased out part of his house at Lichfield, which puts him to very great annoyance: but he is entering into a legal way for redress of his abuse; in which I presume your majesty will give him all fair and just assistance[i], if he shall be forced to crave the same.

C. R. I shall.

[g] ['I presume'. .. 'to it,' underlined by the king.]

[h] [See Bp. Montagu's directions to his Clergy concerning communicants coming up to the rails, Oct. 8, 1639: in Prynne's Cant. Doom, p. 99. The original is in Lamb. MSS., numb. 943, p. 631.]

[i] ['Your' ... 'assistance,' underlined by the king.]

My lord the bishop came but lately to this see, and hath not as yet found much amiss. A.D. 1638. Chichester[k].

The bishop of that dioeese is dead[l], and no other yet settled; so I ean have no account from thenee this year. Peterburgh.

These four bishops eertify, that all things are orderly and well within their several dioeeses. Sarum. Bath and Wells. Rochester. St. Asaph.

And so with my prayers for your majesty's long life and happy reign, I humbly submit this my account for the year last past, being 1638.

W. Cant.

January 2, 163§.

558 THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING, FOR THE YEAR 1639[m].

In Dei Nomine, Amen.

May it please your most sacred majesty,

According to your royal commands expressed in your instructions for the good of the Church, I here most humbly present this my account for the year finished now at Christmas, 1639.

And first, to begin with my own diocese. The great thing which is amiss there, and beyond my power to remedy, is the stiffness of divers anabaptists and separatists from the Church of England; especially in and about the parts near Ashford. And I do not find, either by my own experience, or by any advice from my officers, that this is like to be remedied, unless the statute concerning abjuration of your kingdom, or some other way by the power of the temporal law or state[n] be thought upon. But how fit that may be Canterbury.

C. R.
It were not amiss to speake with the Keeper about this.

[k] [Brian Duppa, June 12, 1638.]
[l] [Francis Dee, died Oct. 8, 1638. He was succeeded by John Towers.]
[m] [MSS. Lamb., numb. 943, p. 291.]
[n] ['Unless' . . . . 'state,' underlined by the king.]

A.D. 1639. to be done for the present, especially in these broken times, I humbly submit to your majesty's wisdom, having often complained of this before.

Many that were brought to good order for receiving of the holy communion, where the rails stand before the table, are now of late fallen off, and refuse to come up thither to receive. But this, God willing, I shall take care of, and order as well as I can, and with as much speed. And the same is now commonly fallen out in divers other dioceses.

There was, about half a year since, one that pretended himself a minister, who got many followers in Sandwich, and some neighbouring parishes; but at last, was found to have gone under three names, Enoch, Swann, and Grey; and in as several habits, of a minister, an ordinary layman, and a royster. And this being discovered, he fled the country, before any of my officers could lay hold on him. Upon this occasion, I have commanded my commissary and archdeacon[o] to give charge in my name, to all parsons and vicars of my diocese, that they suffer no man to preach in their cures, but such as for whom they will answer, as well otherwise, as for the point of conformity; which I hope will prevent the like abuse hereafter.

London. In this diocese, the last year, there was some heat struck by opposite preaching in the pulpit, between one Mr. Goodwin, vicar of St. Stephen's, in Coleman-street, and some other ministers in the city, concerning the act of believing, and the imputation of Christ's righteousness in the justification 559
Li. of a sinner. And the people's minds were much perplexed hereabouts. This business was quieted by my the lord the bishop and his chancellor[p], and a promise of forbearance made: yet now lately Mr. Goodwin hath preached again in the same way, and the same perplexity is like to be caused again thereby in the city. Yet my lord the bishop is in hopes to settle this also quietly; wherein he shall have the best assistance I can give him.

The archdeacons in this diocese and others are too negligent in giving their bishops due information of such things as are committed to their charge.

Mr. Joseph Simonds, rector of St. Martin's, Ironmonger-

[o] [William Kingsley.]

[p] [Arthur Duck.]

lane, is utterly fallen from the Church of England, and hath abandoned his benefice, and gone beyond the seas; and so was deprived in September last past[q]. Mr. Daniel Votyer, rector of St. Peter's, in Westcheap, hath been likewise convented for divers inconformities, and promised reformation, as Mr. Simonds also did; but being now called into the high commission, order is taken for the officiating of his cure, till it shall appear whether he will desert it or no; for he also is gone beyond the seas[r]. A.D. 1639.

Mr. George Seaton, rector of Bushy, in the county of Hertford, is charged with continual non-residency, and other misdemeanours, little beseeming a clergyman[s]. But of this, neither my lord nor myself can say more to your majesty, till we see what will rise in proof against him.

My lord the bishop of this diocese gives me a very fair account of all things regular therein; saving that the popish recusants, which, he saith, are many in that diocese, do yearly increase there; and that this may appear by the bills of presentment in his annual inquisitions. Winton.

My lord the bishop informs me, that he hath been very careful in point of ordination, as being a bishop near the university, and to whom many resort for holy orders at times appointed by the Church. But he complains, that having refused to give orders to twenty or thirty at an ordination, most of them have addressed themselves to other bishops, and of them received orders, not only without letters dimissory, but without such qualification as the canon requires. Oxford.

In this case I would humbly advise your majesty, that my lord the bishop may enquire, and certify by what bishops these parties so refused by him were admitted into holy orders[t], that so they may be admonished to be more careful for the future; and that this abuse may not find encouragement and increase.

C. R.
Command him in my name to doe so.

For popish recusants, they have been proceeded against in

[q] [Simonds went abroad, and became a pastor at Rotterdam. (Wood, Ath. Ox. iv. 303.) He was succeeded Sept. 28, 1639, by Edward Sparks, who was afterwards sequestered. (Newcourt, Repert., vol. i. p. 412; Wood, F. O. ii. 178.)]

[r] [Votyer was afterwards sequestered for his loyalty. (Newcourt, Repert., vol. i. p. 522.]

[s] [He resigned the living in 1641. (Walker's Sufferings, par. ii. p. 365.)]

[t] ['That' . . . . 'orders,' underlined by the king.]

A.D. 1639. this diocese according to law, saving only such of them as have pleaded, and shewed your majesty's exemption under your great seal, from being questioned in any ecclesiastical 562 court for matters concerning their religion.

Covent. and Lich. I find by the bishop's certificate, that he hath constantly resided upon his episcopal houses; but saith, that he cannot have his health at Eccleshall, and hath therefore since resided in his palace at Lichfield; but with very little comfort, by reason of inmates, left, as his lordship saith, upon the Church's possession. His lordship adds, that he hath an ancient palace at Coventry, on lease, but with reservation of the use thereof, in case the bishop shall at any time come to live there. Here he means to reside for a time[u], if it stand with your majesty's good liking.

C. R.
I am content.

For popish recusants, his lordship saith, they are presented and prosecuted according to the law.

Norwich. This diocese, my lord the bishop assures me, is as quiet, uniform, and conformable, as any in the kingdom, if not more. And doth avow it, that all which stood out in Suffolk, as well as Norfolk, at his coming to that see, are come in, and have now legally subscribed, and professed all conformity, and for aught he can learn, observe it accordingly. Yet his lordship confesseth, that some of the vulgar sort in Suffolk are not conformable enough, especially in coming up to receive at the steps of the chancel, where the rails are set: but he hopes by fair means he shall be able to work upon them in time.

His lordship adds, that some have indicted a minister, because he would not come down from the communion table to give them the sacrament in their seats. But this your majesty hath been formerly acquainted with by the minister's petition, which you were graciously pleased to command me to underwrite, and send to the lord chief justice, who rides that circuit; which I did accordingly; and hope your majesty will be pleased to take care, that there may be some settlement in this particular.

Ely[x]. My lord the bishop of Ely informs me, that Sir John

[u] ['Here' .... 'time,' underlined by the king.]

[x] [See the bp. of Ely's account of his diocese for 1639. MSS. Lamb., numb. 943, p. 615; part of it is quoted by Prynne, Cant. Doom, p. 127.]

Cutts[y], a gentleman near Cambridge, keeps a chaplain, being not thereto (as he conceives) qualified by law. Sir John pretends, that he keeps him as a curate to the parson. The case, may it please your majesty, is this: in the town of Childerly there were of old two parishes, Magna and Parva: the one was long since wasted and lost; the other remains presentative. But the whole town is depopulated, except the knight's house; and the church is gone; upon the decayed walls whereof stand mean houses of office, as brewhouse, stable, &c. Upon this rectory the knight ever provides to have a titular incumbent, who now is one Mr. Rainbowe[z], a fellow of St. Magdalen college, in Cambridge, and household chaplain to the earl of Suffolk[a]. What allowance the knight makes him is not known. Tithes he takes none. The knight and his family go to no other church: but he hath a chapel, which, he saith, was consecrated by Bishop Heton; and pro- A.D. 1639.
561 duces an instrument with seal, purporting, that on such a day at Childerly, Bishop Heton did consecrate a chapel, by saying service there himself, and having a sermon. Now upon colour hereof, the knight entertains a stipendary, who is termed his chaplain, and pays him a stipend; but he is neither appointed nor paid by the incumbent.

The bishop questioning the whole business, hath required him to attend me, to know whether such a consecration be to be allowed of. And if it be, then whether I will allow of a chapel in that place, instead of a parish church, now diverted to other profane uses. Of this I shall take the best care I can, by advice of the ablest civilians: and in the meantime certify your majesty, that the bishop hath reason to be as strict in this as he may, because there is a good rectory devoured by this means, and that almost in the view of the university of Cambridge.

I likewise find by my lord the bishop's account, that there are divers particulars of moment, and very fit for redress, presented to him in his late (yet being his first) visitation, and most of them in the university and town of Cambridge.

[y] [He was created a baronet June 21, 1660.]

[z] [Originally of C. C. C. Oxford. He was afterwards master of Magd. college, (from which he was ejected for refusing the engagement,) restored in 1660, made dean of Peterborough, and in 1664 bp. of Carlisle.]

[a] [Theophilus Howard, 7th earl.]

A.D. 1639. As namely, that Emanuel, Sidney, and Corpus Christi colleges have certain rooms built within the memory of man, which they use for chapels to all holy uses, yet were never consecrated. That most of the churchyards within the town of Cambridge are annoyed and profaned with dwelling-houses and shops, and part of them turned into gardens, where by digging the bones of the dead have been displaced, with divers other profanations; as namely, the churchyards of St. Michael's, St. Mary's, St. Bennet's, and of St. Botolph's: and further, that in most of the chancels of the churches in Cambridge, there are common seats over-high and unfitting that place in divers respects. In all which businesses the bishop hath been very tender, both out of his respect to his mother the university of Cambridge, and because divers of the benefices in Cambridge are impropriations belonging to some colleges there; yet is pleased to ask my direction herein, as I most humbly do your majesty's. And herein, if your majesty so please, I think it may be fit to consider well of the ill example, if three college chapels shall be used without any consecration[b]. And for the profanations and disorderly seats, I think, if an admonition would amend them, it were well given. But if that prevail not, the high commission may order it, if your majesty so please. And I hope my lord the bishop should not have had all this to do at his first coming into that diocese, if I could have held my metropolitical visitation of that see before this time: from performance of which duty, I have been bold heretofore to acquaint your majesty what hath hindered me[c].

C. R.
It must not be.

You ar in the Right, for if faire meanes will not, power must redresse it.

There are also divers poor cures within six or seven miles round about Cambridge, which are served by some fellows, or other members of colleges within the university, who, 562
being many of them stipendaries, go or send thither upon Sundays, and perchance on holy days, to read service; but are absent all the rest of the week from all necessary duties of their cure. And by this means, the parishioners want

[b] ['There' . . . . 'consecration,' underlined by the king.]

[c] [Namely, the dispute concerning his right to visit the university of Cambridge.]

such necessary help and comfort in all time of sickness, either of them, or their families. Against this, I have taken the best care I can in Oxford. But how to effect it in Cambridge I understand not so well, being not acquainted with the course of that university. There happened also in the town of Tadlow a very ill accident on Christmas-day, 1638, by reason of not having the communion table railed in, that it might be kept from profanations. For in sermon time a dog came to the table, and took the loaf of bread prepared for the holy sacrament, in his mouth, and ran away with it. Some of the parishioners took the same from the dog, and set it again upon the table. After sermon, the minister could not think fit to consecrate this bread; and other fit for the sacrament was not to be had in that town; and the day so far spent, they could not send for it to another town: so there was no communion. And this was presented by four sworn men of the town aforesaid. A.D. 1639.

Lastly, it was likewise presented to the bishop, that about forty years ago, one Sir Francis Hynd did pull down the church of St. Etheldred in Histon, to which then appertained a vicarage presentative, and forced the parishioners to thrust themselves upon another small church in the said town, to the great wrong of the parishioners thereof. And that the lead, timber, stones, bells, and all other materials, were sold away by him, or employed to the building of his house at Madingley: and that now it is called in question, the people (not being able of themselves to re-edify the church) can get no redress against the descendants from the said Sir Francis, because the heir was a child, and in wardship to your majesty.

C. R.
Cottington would bee spoken withall concerning this.

There is notice come to my lord the bishop of some Brownists in that part of his diocese adjoining to Wales, which schismatically preach dangerous errors, and stir up the people to follow them. And when they hear of any enquiry made after them, they slip out into another diocese. But the bishop promiseth to do his best to order them. But howsoever, your majesty may hereby see how these schisms increase in all parts of your dominions. Hereford.

A.D. 1639.
Bristol.

This diocese is in good order; and there was lately given ten pounds per annum for four solemn sermons, to be preached annually for ever, which the bishop hath ordered very well.

Peterburgh.

In this diocese, catechizing in the afternoon by question and answer is generally well observed; though some men do preach also in the afternoon. In this particular, the bishop craves to receive direction, whether he shall command them to catechize only, and not preach; because your majesty's instruction seems to be strict in this point. I think your majesty may be pleased to 563 have the ministers to preach if they will, so that they do first catechize orderly by question and answer, and afterwards preach upon the same heads to the people, for their better understanding of those questions[d].

C. R.
So that Catechizing be first dewly performed let them have a Sermon after that if they desyre it.

Besides, some knights and esquires keep schoolmasters in their houses, or scholars to converse with, or diet the vicar, where his maintenance is little: and this they say is not to keep a chaplain, which your majesty's instructions forbid. Yet most of these read or say service in their houses, (which is the office of a chaplain,) but they read not the prayers of the Church, according to the liturgy established. The bishop craves direction in this also. And I think it be very necessary, that the bishop proceed strictly, and keep all such, that they read or say no prayers, but those which are allowed and established by the Church, in the book of common prayers[e].

C. R.
It is most necessarie that the Bp observe this that you mention, stricklie.

There are not observed more than seven or eight throughout the whole diocese, which seem refractory to the Church; and they have made large professions of their conformities, which the bishop will settle so soon as he can. But this he saith he finds plainly, that there are few of the laity factious, but where the clergy misleads them. And this I doubt is too true in most parts of the kingdom. They have in this

[d] [See bp. of Peterborough's orders for regulating the lecture at Brackley, in Prynne's Cant. Doom, pp. 376—378. The original is in Lamb. MSS., numb. 943, p. 637.]

[e] ['That' .... 'prayers,' underlined by the king.]

diocese come to him very thick to receive confirmation, to the number of some thousands. A.D. 1639.

There were two lectures held this last year, the one at Wainfleet, and the other at Kirton in Lindsey, where some two or three of the ministers, which read the lecture, were disorderly. Among the rest, one Mr. Show preached very factiously, just at the time when your majesty was at Barwicke, and his fellow lecturers complained not of him. Hereupon the chancellor[f] having notice of it, called him in question: and the business was so foul, and so fully proved, that the party fled the country, and is thought to be gone for New England. Lincoln.

Some other small exorbitances there are, which the chancellor complains of: but there is hope that this example will do some good among them.

In this diocese, one Mr. Coxe, upon Hosea iv. 4, preached a sermon, to prove that the Church of England did not maintain the calling of bishops to be *Jure Divino;* which sermon troubled those parts not a little. My lord the bishop after he had had speech with him, sent him to me. When he came, it pleased God so to bless me, that I gave him satisfaction, and he went home very well contented, and made a handsome retractation voluntarily of himself, and satisfied the people. Exeter.

In the skirts of this diocese in Shropshire there was a conventicle of mean persons laid hold on, and complaint was made to the council of the marches. And the lord president of Walcs[g] very honourably gave notice of it, both to the lords and myself; and they were remitted to receive such censure, as the laws ecclesiastical impose upon them. St. Asaph. Bath and Wells.

These bishops do all certify, that every thing is well in their several dioceses, concerning the particulars contained in your majesty's instructions, and otherwise. Sarum. Worcester. Gloucester. Rochester. St. David's.

The like is certified by the lord bishop of Chichester, saving that of late there hath happened some little disorder in the east parts of that diocese about Lewes, which we are taking care to settle as well as we can. And for non-conformists, he saith, that diocese is not so much troubled with Landaff. Bangor. Chichester.

[f] [John Farmery, (Wood, F. O. i. 418).]

[g] [Sir John Bridgeman.]

A.D. 1639. puritan ministers, as with puritan justices of the peace, of which latter there are store.

And so with my prayers for your majesty's long and happy reign, I humbly submit this my account. January 2, 1639.

W. Cant.

C. R.

I hope it is to be understoode that what is not certified here to bee amiss, is right, tuching the observation of my Instructions, wch granted, this is no ill Certificat.

10 *Feb.* $16\frac{39}{40}$. C. R.

565 H. W.

When I wrote the preface to this first volume, I had intended to reserve what follows[h], as well as the immediately preceding papers (viz. the Archbishop's Annual Accounts of his Province) for the second volume; as not believing there would be any room for them in this. But the book having now fallen much short of the number of sheets by me at first computed; I have thought fit to cause these memorials to be here adjoined, that so this volume might be thereby increased to a convenient bulk. I made choice of these, rather than any other papers for this purpose; because they contribute very much to the more perfect knowledge of the great transactions of those times, both in Church and State; and do indeed constitute a part of the history of the life and actions of the archbishop, and are often referred to by him in the preceding history. The original accounts of the archbishop to the king concerning his province, apostilled in the margin with the king's own hand, are now in my custody. The accounts indeed are not wrote in the archbishop's own hand (that being not thought fair enough by himself, to be presented to the king's view upon that occasion) but very fairly wrote by his secretary, or some other employed by him. But
566 the notes or apostils, added by the king to them, and therewith remitted to the archbishop, are wrote in the king's own hand; which is fair enough, although the orthography be vicious (a matter common to many learned men of that time, and even to the archbishop himself) which yet however I have caused to be retained[i]: as having observed, that the archbishop had caused the king's orthography to be literally followed in those transcripts, which he ordered his secretary and registrary to make of them; either to be kept for his own use, or to be inserted in his public register.

[h] [Henry Wharton here refers to 'Rome's Master Piece,' which follows the accounts of the province, and which, with some few of the Abp.'s Letters, and other short papers, completes the first volume of the Abp.'s History.]

[i] [In the present edition the king's 'vicious orthography' has been carefully restored from a collation of the original MSS., in those places where it had not been retained by H. Wharton.]

A FORM OF PENANCE AND RECONCILIATION OF A RENEGADO OR APOSTATE FROM THE CHRISTIAN RELIGION TO TURCISM, &c.[k]

[*Reg. Laud,* foll. 240. a, b, 241. a.]

"I. Let the offender's conviction be first judicially had before the bishop of the diocese, that so there may stand *apud acta,* his detection or confession, and that thereupon an excommunication be decreed and denounced both in the cathedral and the parish church where he lives; yet so as that upon his submission there in court, he may be absolved *in diem,* and the form of his penance enjoined him in manner following.

II. Let the minister of the place have frequent conference with the party in private; lay open and aggravate the heinousness of his sin both in respect of God, the Church, and his own soul; and see whether his conscience be troubled with any other grievous crime, that so he may be the better fitted for absolution of all together.

III. Let there be an order decreed in court, referring him to the minister of the place, to see his penance performed accordingly, and to reconcile him to the Church, and let that order be published in the parish church on a Sunday at morning prayer, next before the communion service.

IV. The next Sunday following, let the offender be appointed to stand, all the time of divine service and sermon in the forenoon, in the porch of the church, if it have any, if none, yet without the church door, if extremity of weather hinder not, in a penitent fashion in a white sheet, and with a white wand in his hand, his head uncovered, his countenance dejected, not taking particular notice of any person that passeth by him; and when the people come in and go out of

Order must be taken, that boys and idle people flock not about him.

[k] ['This document has been already printed in Wilkins' Concilia, tom. iv. pp. 522—524. It is referred to above, p. 352, and the present copy is taken from the transcript in the Abp.'s register there mentioned.]

the church, let him upon his knees humbly crave their prayers, and acknowledge his offence in this form, 'Good Christians, remember in your prayers a poor wretched apostate or renegado.'

V. The second Sunday let him stand in the church porch, and in his penitential habit as before, and then, after the *Te Deum* ended, let him be brought in by one of the churchwardens so far as to the west side of the font of the said church; there let him penitently kneel till the second lesson be ended, then let him make his submission, and ask mercy of God in the form following:

'O Lord God of heaven and earth, be merciful unto me most wretched sinner. I confess, O Lord, I have justly deserved to be utterly renounced by Thee, because I have yielded to renounce my Saviour, and that holy profession, which I had formerly made of His name, whereby I was received into Thy Church. O God, forgive me this heinous and horrible sin, with all other my grievous sins against Thee, and let me, upon Thy gracious pardon and infinite mercy, be restored to the sight and benefit of this blessed sacrament, which I have so wickedly abjured, and be received (though most unworthy) into Thy gracious favour, and the communion of Thy faithful people, even for Thy great mercy's sake in Jesus Christ, my blessed Lord and Saviour.'

This said, let him smite his breast three times.

Which done, let him, in an humble and devout manner, kiss the bottom stone of the font, strike his breast, and presently depart into the church porch as before.

VI. The third Sunday, let him at the beginning of Divine service be brought into the body of the church, and be placed near unto the minister's pew, and there let him stand in his penitential habit during the time of Divine service; where the minister, immediately before the Apostles' Creed, shall publicly put the offender in mind of the foulness of his sin, and stir him up to a serious repentance, advising him that a slight and ordinary sorrow is not enough for so grievous an offence.

Which done the minister shall ask the penitent publicly, whether he hath found a true and earnest remorse in his soul for his sin; and whether he hath thoroughly humbled him-

self before God for it; and whether he doth desire that the whole congregation should take notice of his humiliation and unfeigned repentance.

In signification whereof, the offender shall say these words, or to the like effect, after the minister:

Let him name here himself both by his Christian and his surname.

'I do here in the presence of Almighty God, and before you His faithful people, humbly and penitently confess, that I have grievously offended the majesty of God, and deeply wounded my own soul, in that I so far yielded to the weakness of my sinful flesh, as that I suffered myself through the cruelty of God's enemies to be miscarried to the renouncing of my dear Saviour, and the true Christian religion, wherein I was brought up. I do well know what I have deserved, both at the hands of God and of His Church, for this wicked and graceless act: and now, as I have often betwixt God and my own soul washed this sin with my tears, and craved His merciful forgiveness; so I beseech you all to take knowledge of this my public sorrow and humiliation, and both to pardon and forgive that just offence, which I have herein given to you also, and the whole Church of Christ, and also to join with me in humble and hearty prayers to Almighty God, that He will be pleased to seal unto my soul the full pardon and remission of this my grievous sin, even for the sake of His dear Son, my blessed Saviour and Redeemer. In whose name and words I desire you to accompany these my prayers, saying with me, Our Father, etc.'

After this the minister shall speak to the congregation to this effect:—

'Seeing now, dear Christian brethren, that this offender hath given so good and full testimony of his true repentance, and hath so humbly and fervently craved the forgiveness of God and His Church, I shall not need to use many words in persuading you how ready you ought to be, both to conceive full hope of God's gracious pardon of him, (as who is always ready to prevent and meet us in our turning to Him,) and also to profess your forgiveness of him for so much as concerneth his offence towards you, and charitably to embrace him with the arms of tender pity and compassion, as a true Christian convert to His Saviour, and gladly to welcome him

into that holy communion which his sinful fear and frailty caused him to forsake. Now therefore I do earnestly beseech you, in the bowels of Christ Jesus our blessed Saviour, to pass by the great offence of this sorrowful penitent, as well considering the weakness of our frail nature, when it is over-pressed with violence and extremity of torments, and both to commiserate his fearful apostacy, and to encourage and comfort him in this happy return to Christ and His Church.'

VII. Here let the penitent kneel again eastward, and bowing to the very pavement, let him say thus, either by himself, if he be able to read it, or else after the minister:

'O my soul, bless the Lord! Blessed be the Father of mercies, and the God of all consolation; blessed be the Lord Jesus the Son of God, the Saviour of the world; blessed be the Holy Spirit, God the Holy Ghost; blessed be the Holy Trinity, one God everlasting; blessed be the holy Catholic Church, and all you the servants of the Lord Jesus Christ; the name of God be blessed evermore for the assembly of His saints, and for the Divine ordinances of His holy word and sacraments, and of His heavenly power committed to His holy priests in His Church, for the reconciliation of sinners unto Himself, and the absolving of them from all their iniquity. So here I, upon the bended knees of my body and soul, most humbly beg the assistance of all your Christian prayers, and the benefit of that His holy ordinance; and I meekly beseech you, Sir, as my ghostly father, a priest of God, and the Church's deputy, to receive me into that grace, and into the bosom of the Church, and by loosing me from the bands of my grievous sins, to make me partaker of that inestimable benefit, and so to reconcile me unto the mystical body of Christ Jesus my Lord and Saviour.'

Then let the priest come forth to him, and stand over him, and laying his hand on his head, say, as is prescribed in the Book of Common Prayer, thus:

'The Lord Jesus Christ, who hath left power to His Church to absolve all sinners which truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from this thy heinous crime of renegation, and from all other thy sins, in the name of the Father, of the Son, and of the Holy Ghost. Amen.'

Then let the priest, turning himself eastward, kneel down in the same place, the penitent kneeling behind him, and say the collect which stands after the Absolution in the Visitation of the Sick, but changing the latter part of it thus:

'O most merciful God, which according to the multitude of Thy mercies dost so put away the sins of those which truly repent, that thou rememberest them no more; open Thy eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness; renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue him in the unity of the Church, consider his contrition, and accept his humiliation; and forasmuch as he putteth his full trust only in Thy mercy, impute not unto him his former abnegation of Thee, but receive him into Thy favour, through the merits of Thy most dearly beloved Son Jesus Christ our Saviour. Amen.'

After that, let the minister take him up, and take away his white sheet and wand, and, taking him by the hand, say unto him:—'Dear brother, (for so we all now acknowledge you to be,) let me here advise you, with what care and diligence every day of your life you ought to consider how much you are bound to the infinite goodness of God, who hath called you out of that woeful condition whereinto you had cast yourself, and how much it concerneth you ever hereafter to walk worthy of so great a mercy, being so much more careful to approve yourself in all holy obedience to God, by how much you have more dishonoured and provoked Him by this your shameful revolt from Him, which the same God the Father of mercies vouchsafe to enable you unto, for the sake of the dear Son of His love, Jesus Christ the righteous. Amen.'

After this, let him be openly promised that, upon any communion-day following, he shall be admitted to the holy Sacrament; for which let him be directed to prepare himself, and when he receives let him make a solemn oblation according to his ability, after the order set down in the service-book.

VISITATION ARTICLES.

Such of Abp. Laud's Visitation Articles as can be recovered, are here reprinted. The articles for the diocese of St. David's, corresponding in great measure with Abp. Abbot's articles for metropolitical visitation in 1616, were issued in 1622; and the copy in the Bodleian Library contains alterations in the Abp.'s own hand, apparently in preparation for re-issue in the visitation of 1625: the date in the title-page being thus altered. These alterations are here indicated in the foot notes, the marginal figures marking at the same time their re-arrangement, and distribution into shorter clauses.

Two copies of articles were issued by the Abp. when occupying the see of London: one in 1628, and the other in 1631; the latter set differing from the former only by the insertion of two additional articles, as noticed in their proper places in this reprint.

Those for the diocesan visitation of the diocese of Canterbury in 1634, and for the metropolitical visitation of the whole province in the following year, seem to have been the same, spaces having been left in most cases in the title-page for the insertion of the particular diocese or deanery for which, as well as of the date of the year in which, they were issued.

In 1637 the Abp. again visited his diocese, and the articles issued for the deanery of Shoreham and other peculiars at that date appear the last of the series.

ARTICLES

to be inquired of in the

first visitation of the Right Reuerend

Father in God, William *L. Bishop*

of *Saint Davids* in the yeere of

our Lord 1622.

LONDON.

Printed by John Haviland 1622.

THE TENOR OF THE OATH TO BE MINISTERED TO THE CHURCHWARDENS AND SIDE-MEN.

You shall swear, that you, and every of you, shall duly consider, and diligently enquire, of all and every of these articles given you in charge; and that all affection, favour, hatred, hope of reward and gain, or fear of displeasure, or malice set aside, you shall present all and every such person of, or within your parish, as hath committed any offence, or made any default mentioned in these, or any of these articles; or which are vehemently suspected or defamed of any such offence or default: wherein you shall deal uprightly and truly; neither presenting, nor sparing to present any, contrary to truth: having in this action God before your eyes, with an earnest zeal to maintain truth, and to suppress vice. So help you God, and the holy contents of this book.

¶ *Concerning the Church, the Ornaments thereof, and the Church's possessions.*

1. Imprimis, have you in your several churches and chapels, the 1
whole Bible of the largest volume, and latest edition, 'and[a] the Book
of Common Prayer, lately set forth by his majesty's authority, both
fairely and substantially bound: 'a[b] font of stone, set up in the ancient 2
usual place[c]: 'a[d] convenient and decent communion table, with a 3
carpet of silk, or some other decent stuff, continually laid upon the
table at the time of divine service, and a fair linen cloth upon the
same, at the time of the receiving of the holy Communion? 'And
whether[e] is the same table placed in convenient sort within the 4
chancel: and 'whether[f] is it so used out of time of divine service[g], as
is not agreeable to the holy use of it, 'and[h] by sitting 'on it[i], throw-
ing hats 'on it[k], writing on it, or is it abused to other profaner uses:
'and[l] are the Ten Commandments[m] set up on the east end of your 6
church or chapel, where the people may best see and read them: 'and
other sentences of holy Scripture written on the walls likewise for
that purpose[n].

2. Have you in your said church or chapel a convenient seat for 7
your minister to read service in 'together with[o] a comely pulpit set
up in a convenient place, with a decent cloth or cushion for the same,
'a comely large surplice[p], a[q] faire communion cup, with a cover of 5
silver, a flagon of silver, tin, or pewter, to put the wine in, where-
by it may be set upon the communion table, at the time of the bless-
ing and consecrating thereof, reserved and kept decently for that use
only: with all other things and ornaments necessary[r] for the cele-
bration of divine service, and administration of the Sacraments: [s]'and 9

[a] *erased.*
[b] 'Have you a'
[c] 'or doe any forsake that to baptize in basons or other vessels?' These words first inserted, and afterwards erased as occurring below. See art. 4. p. 384.
[d] 'Have you a'
[e] *erased.*
[f] *erased.*
[g] 'or in it,' *added.*
[h] *erased.*
[i] *erased.*
[k] *erased.*
[l] *erased.*
[m] 'of almighty God' *added.*
[n] 'And . . . purpose.' *erased.*
[o] 'a comely large surplice, clean white, and'
[p] *erased.*
[q] 'Have you a'
[r] 'and required' *added.*
[s] There is here added as Art. 8. 'Have you a fair paper book, wherein every preacher (which is a stranger) shall write his name, the day he

whether[t] have you a strong chest for almes for the poor with three locks and keys[u], and another chest for keeping the books and ornaments of the church, 'and the register book; and whether[x]
10 have you a register book in parchment, for christnings, weddings, and burials, 'and whether the same be[y] kept in all points according
11 to the canons in that behalf provided: 'and whether[z] have you in your said church or chancel, a table set, of the degrees wherein by law men are prohibited to marry, set forth by authority in the year 1563.

12 3. 'Whether[a] are your church and chapels, with the chancels thereof, and your parsonage or vicarage house, with all other edifices belonging to them, your parish alms-house, and church-house, in good reparations: and are they employed to godly, and their right
13 holy uses: is your church, chancel and chapel, decently and comely covered and kept, as well within as without, and the seats well main-
14 tained, according to the 85th canon, in that behalf provided: 'your[b] churchyard well fenced, and kept without abuse: and if not, 'in[c]
15 whose default 'the same is[d], and 'what the defect or fault is[e]: hath any person encroached upon the ground of the churchyard, used any thing or place consecrated to holy use, profanely or wickedly: or pulled down or disordered any bells?

16 4. Whether have you 'the terrier[f] of all the glebe-lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes (whether within your parish or without) belonging unto your parsonage or vicarage, taken by the view of honest men in your said parish? 'And whether the same terrier be[g] laid up in the bishop's registry[h]: 'and in whose hands any of them are now: and if you have no terrier already made in parchment, you the churchwardens and sidemen, together with your parson or vicar, or in his absence, with your minister, are to make diligent inquiry and presentment of the premises, and make, subscribe, and sign the said terrier as aforesaid[i].

preacheth and by whose authority he is licensed?'

[t] *erased.*

[u] 'for the minister and the two churchwardens,' *added.*

[x] *erased.*

[y] 'and is the same'

[z] *erased.*

[a] *erased.*

[b] 'Is your'

[c] 'by'

[d] 'is it,'

[e] 'what is the defect or fault?'

[f] 'a terrier in parchment'

[g] 'And is the same terrier'

[h] 'to be kept.' *added.*

[i] 'and in whose hands . . . aforesaid.' *erased.*

Concerning the Minister.

1. Is your church void of an incumbent, how long hath it been void, by whose order, and by whom are the fruits gathered?

2. Is service read in your church or chapel, distinctly, and reverently, upon all Sundays and holydays, in such order as is set down in the book of Common Prayer, without alteration or omission, and at due and convenient hours?

3. 'Whether[k] doth your minister distinctly and reverently say divine service upon Sundays and holydays, and other days appointed to be observed by the book of Common Prayer, as Wednesdays, and Fridays, and the eves of every Sunday and holyday, at fit and usual times: and doth your minister duly observe the orders, rites, and ceremonies, prescribed in the said book of Common Prayer, as well in reading public prayers and the litany, as also in administering the sacraments, solemnization of matrimony, visiting the sick, burying the dead, churching of women, and all other like rites and offices of the Church, in such manner and form, as in the said Book of Common Prayer he is enjoined, without any omission or addition? And doth he read the book of the last canons once yearly, and[l] wear a surplice according to the said canons?

4. Doth your minister bid holydays and fasting days, as by the Book of Common Prayer is appointed: 'and[m] doth he give warning 5
before hand to the parishioners, for the receiving of the holy communion, as the two and twentieth canon requireth? 'and whether he doth[n] administer the holy communion so often, and at such times, as 6
that every parishioner may receive the same at the least thrice in every year: whereof once[o] at Easter, as by the Book of Common Prayer is appointed: 'and[p] doth your minister receive the same 7
himself, on every day that he administreth it to others, and use the words of institution according to the book, at every time that the bread and wine is renewed, accordingly as by the proviso of the twenty-first canon is directed. And doth he deliver the bread and wine to every communicant severally: 'whether he hath[q] admitted to 8
the holy communion any offender or schismatic, contrary to the twenty-sixth and twenty-seventh constitutions, or received any to the communion, being not of his own cure, especially if any so admitted

[k] *erased.*

[l] 'doth he in the discharge of all these duties' *added.*

[m] *erased.*

[n] 'Doth he'

[o] 'is to be' *added.*

[p] *erased.*

[q] 'Hath he;' and a question added at the end of former sentence.

be excommunicate persons: or put any from the communion who
9 are not publicly infamous[r] for any notorious crime: doth he use the sign of the cross in baptism, or baptize in any bason, or other vessel, and not in the usual font, or admit any father to be godfather to his own child, or such which have not received the holy communion, or baptize any children that were not born in the parish, or wilfully refuse to baptize any infant in his parish, being in danger, having been informed of the weakness of the said child: and whether the child died through his default without baptism?

10 5. Whether hath your minister married any without a ring, or without banns published three several Sundays or holydays in time of divine service, in the several churches or chapels of their several abode, according to the book of Common Prayer, or in times prohibited, albeit the banns were thrice published, without a license or dispensation from the archbishop, the bishop of the diocese, or his chancellor, first obtained in that behalf: or not betwixt the hours of eight and twelve in the forenoon, or have married any in any private house, or, if the parties be under the age of twenty-one years, before their parents or governors have signified their consent unto him?

11 6. Doth he refuse to bury any, which ought to be interred in Christian burial, or defer the same longer than he should, or bury any in Christian burial, which by the constitutions of the Church of England ought not to be so interred?

12 7. Is your minister a preacher allowed? If yea, then by whom? If not, whether doth he procure some who are lawfully licensed, to preach monthly among you at the least?

13 8. Doth your minister, (being licensed,) preach usually according to the canons, either in his own cure, or in some other church or chapel near adjoining. where no preacher is, and how often he hath been negligent in that behalf, and doth he preach standing, and with
14 his hat off? 'Or whether[s] doth he or his curate upon every Sunday, when there is no sermon, read an homily, or some part thereof, according as he ought to do: or in case he be not licensed to preach, doth he take upon him to preach or expound the Scripture in his own cure, or elsewhere. If so, then you are to present the same, the time and place, when, and where he did it.

15 9. Doth your minister use to pray for the king's[t] majesty 'King James[u], and the prince, and all their royal progeny, with addition of such style and titles as are due to his highness[x], and[y] exhort the

[r] 'or by presentment of the churchwardens detected' *added.*
[s] *erased.*
[t] 'most excellent,' *added.*
[u] *erased.*
[x] 'and for archbishops and bishops as by law is appointed,' *added.*
[y] 'doth he' *added.*

people to obedience to his majesty, and all magistrates in authority under him?

10. Is your minister continually resident upon his benefice, and how long time hath he been absent, and in case he be licensed to be absent, 'whether[z] doth he cause his cure to be sufficiently supplied, according to the canons[a], or in case he hath another benefice, 'whether[b] doth he supply his absence by a curate sufficiently licensed to preach in that cure where he himself is not resident. Or otherwise, in case the smallness of the living cannot find a preaching minister, doth he preach at both his benefices usually? 16

11. Doth your minister or curate serve any more cures than one? If[c] then what other cure doth he serve, and how far are they distant? 17

12. Doth your minister every Sunday and holyday before evening prayer, for an hour, or half an hour at the least, examine and instruct the youth and ignorant persons of his parish in the ten commandments, articles of the belief, and in the Lord's Prayer, and the sacrament, and diligently inform them in the catechism set forth in the Book of Common Prayer? 18

13. Doth your minister in the rogation days go in perambulation of the circuit of the parish, saying and using the prayers, suffrages, and thanksgiving to God appointed by law, according to his duty, thanking God for His blessings, if there be plenty on the earth; or otherwise, to pray for His grace and favour, if there be a fear of scarcity? 19

14. Hath your minister admitted any woman begotten with child in adultery or fornication, to be churched, without license of the ordinary? 20

15. Hath your minister or any other preacher, baptized children, churched any woman, or ministered the holy communion in any private house, or otherwise than by law is allowed? 21

16. Doth your minister, being a preacher, endeavour and labour diligently to reclaim the popish recusants in his parish from their errors, (if there be any such abiding in your parish.) Or 'whether[d] is your parson, vicar, or curate, over-conversant with, or a favourer of recusants, whereby he is suspected not to be sincere in religion? 22

17. Hath your minister taken upon him to appoint any public or private feasts, prophecies, or exercises, not approved by law, or public authority, or hath used to meet in any private house or place, with 23

[z] *erased.*

[a] 'and in the time of his absence make allowance for the poor, and what the allowance is,' *added.*

[b] *erased.*

[c] 'he does,' *added.*

[d] *erased.*

any person or persons, there to consult how to impeach or deprave the Book of Common Prayer, or the doctrine or discipline of the Church of England: if yea, then you shall present them all.

24 18. Hath your minister stayed the publication of any excommunications or suspensions, or doth he every half year denounce in his parish church, all such of his parish as are excommunicated, and persevere therein without seeking to be absolved, or doth he wittingly and willingly keep company with such as are excommunicated: and hath he admitted into your church any person excommunicate, without a certificate of his absolution from the ordinary or other competent judge?

25 19. Doth your minister carefully look to the relief of the poor, and from time to time call upon his parishioners to give somewhat as they can spare, to godly and charitable uses, especially when they make their testaments?

26 20. 'Whether[e] your minister or any, 'having taken holy orders, being now[f] silenced or suspended, or any other person 'of[g] your knowledge, or as you have heard, hold any conventicles, or 'doth[h] preach in any place? 'or use any other form of divine service than is appointed in the Book of Common Prayer[i], if yea, 'then[k] you are to present their names, and with whom[l].

27 21. 'Whether[m] is your curate licensed to serve, by the bishop of this diocese, or by any other, and by whom?

28 22. Doth your minister use such decency and comeliness in his apparel, as by the forty-seventh canon is enjoined: and is he of sober behaviour, and one that doth not use such bodily labour, as is not seemly for his function and calling?

29 23. Is your minister noted or defamed, to have obtained his benefice, or his orders, by simony, or any other way 'defamed[n], to be a simoniacal person, or 'any way noted to be[o] a schismatic, or schismatically affected, or reputed to be an incontinent person, or 'doth[p] table or lodge any such in his house? or is he a frequenter of taverns, inns, or alehouses, or any place suspected for ill rule? or is he a common drunkard, a common gamester, a player at dice[q], a swearer, or one that applieth 'himself not at[r] his study, or is otherwise offensive and scandalous to his function or ministry.

30 24. Doth your preacher or lecturer read divine service, and minis-

[e] 'doth,' *added.*
[f] 'that is'
[g] 'to'
[h] *erased.*
[i] 'or use . . . Prayer,' *erased.*
[k] *erased.*
[l] 'they have those meetings.' *added.*
[m] *erased.*
[n] *erased.*
[o] *erased.*
[p] *erased.*
[q] 'cards or tables,' *added.*
[r] 'not himself to'

ter the sacraments twice a year at least in his own person, according to the canons? Doth any man read a lecture in your church that is beneficed out of the diocese? or if he be beneficed in the diocese, is he by that lecture kept from his cure?

Schoolmasters.

25.[s] Doth any in your parish take upon him to teach schools, public, or in any house, without license of the ordinary, and is he conformable to the religion now established? And doth he bring his scholars to the church, to hear divine service and sermons, and see that they be orderly there? And doth he instruct his scholars in the grounds of the religion now established in this Church of England, according to the catechism in the book of Common Prayer, and not otherwise? Do not your schoolmasters teach by grammar, or if they do, is it by any other grammar than that which is set forth by authority? And is he careful and diligent to benefit his scholars in learning? Is himself of honest life and conversation?

Parish Clerks and Sextons.

26. Have you a fit parish clerk, aged twenty years at least, 1
of honest conversation, able to read and write? 'Whether[t] are his 2
and the sexton's wages paid without fraud, according to the ancient custom of your parish: if not, 'then[u] by whom are they so defrauded or denied? by whom are they chosen? and 'whether the said clerk 3
be[v] approved by the ordinary? 'and hath he taken an oath as in such cases is fit and required[x]: and 'is he[y] diligent in 'his[z] offices and serviceable to the minister: 'and doth he[a] take upon 'him[b] to meddle with any thing above 'his office[c], as churching of women, burying the dead, or such like?

27. Doth your clerk or sexton keep the church clean, the doors 4
locked? is any thing lost or spoiled in the church through 'his[d]

[s] The whole article is crossed out and in the margin is written, 'The other book.'
[t] *erased.*
[u] *erased.*
[v] 'after they are chosen are the said clerks'
[x] 'and hath . . . required:' *erased.*
[y] 'are they'
[z] 'their'
[a] 'or do they'
[b] 'them'
[c] 'their offices,'
[d] 'their'

default? doth he suffer any unseasonable ringing, or any profane exercise in your church? or doth he (when any is passing out of this life) neglect to toll a bell having notice thereof? Doth he keep the communion table, font, books, and ornaments of the church fair and clean?

Concerning the Parishioners.

1. 'Whether[f] any of the parishioners, being sixteen years of age or upwards, or others lodging or commonly resorting to any house within your parish, 'do[g] wilfully absent themselves from your parish church, upon Sundays and holydays, at morning and evening prayers? Or 'who[h] come late to church, and depart from church before service
2 be done upon the said days? 'Or who[i] do not reverently behave themselves during the time of divine service, devoutly kneeling, when the general confession of sins, the litany, the ten Commandments, and all prayers and collects are read, and using all due and lowly reverence when the blessed Name of the Lord Jesus Christ is mentioned, and standing up when the Articles of the Belief are read: or 'who[k] do cover their heads in the church during the time of divine service, unless it be in case of necessity, in which case they
3 may wear a night-cap 'or coif[l]. 'Or who[m] do give themselves to babbling, talking, or walking, and are not attentive to hear the word preached, or read: or[n] reading or praying, during the time
4 aforesaid? 'whether any[o] of your parish, 'being of sixteen years of age or upwards do[q] not receive the holy communion in your church thrice every year, whereof once at Easter, and 'whether they do not[r] devoutly kneel at the receiving thereof?

5 2. 'Whether any of your parish[s] do not send their children, servants, and apprentices of either sex, being above seven years of age, and under twenty, to the minister, to be catechized upon such Sundays and holydays as are appointed? 'Or whether any of them do[t] refuse to come, or if they come refuse to learn those instructions set forth in the Book of Common Prayer?

6 3. 'Whether[u] any of your parish 'do[x] entertain 'within their

[f] 'Do'
[g] *erased.*
[h] *erased.*
[i] 'Are there any that'
[k] 'which'
[l] *erased.*
[m] 'Are there any which'
[n] 'are not' *added.*
[o] 'Are there any'
[p] *erased.*
[q] 'which do'
[r] 'do they not'
[s] 'Are there any . . . which'
[t] 'Or do any of them'
[u] 'Doth'
[x] *erased.*

house[y], any sojourner, common guests, or other persons, who refuse to frequent divine service, or receive the holy communion, as aforesaid? 'Present[z] their names, their qualities, or conditions.

4. What recusant papists or sectaries are there in your parish? 7
'present their names, qualities, or conditions[a]: 'whether keep they[b] any schoolmaster in their house, which cometh not to church to hear divine service and receive the communion? What is his name, and how long hath he taught there or elsewhere?

5. 'Whether[c] any of the said popish or other sectary recusants, 8
'do[d] labour to seduce and draw others from the religion now established? Or[e] instruct their families or children in any other religion: or refuse to entertain any, especially in place of greatest service, or trust[f], but such as concur with them in 'their papistry, or other error[g]?

6. How long have the said recusants, popish or other, abstained 9
from divine service, or from the communion, as aforesaid?

7. Is there any in your parish, that retain 'undefaced[h], or sell, utter, 10
or disperse, any popish books or writings, or other books, libels, or writings of any sectaries, touching the religion, state, or government ecclesiastical of this kingdom of England, 'or keep any ornaments of superstition, uncancelled or defaced[i]?

8. 'Whether[k] have you any in your parish, which heretofore being 11
popish recusants or sectaries, have since reformed themselves, and come to church to hear divine service, and receive the sacraments? If yea, then 'who they are[l]? and how long since have they so reformed themselves? and 'whether[m] they still remain and abide in that conformity?

9. Is there any in your parish, that refuse to have their children 12
baptized, or themselves to receive the communion at the hands of your minister, taking exception against him, and what causes or exceptions do they allege, 'or[n] have any married wives refused to come 13
to church, according to the Book of Common Prayer, to give God thanks after their child-birth, for their safe deliverance? 'and whe- 14
ther[o] do any of, or in your parish, refuse to have their children baptized in your parish church, according to the form prescribed in the Book of Common Prayer?

[y] *erased.*
[z] 'If there be, present'
[a] *erased.*
[b] 'or do they keep'
[c] 'Do'
[d] *erased.*
[e] 'do they' *added.*
[f] 'about them' *added.*
[g] 'their errors?'
[h] *erased.*
[i] 'or . . . defaced?' *erased.*
[k] *erased.*
[l] 'who are they?'
[m] 'do'
[n] *erased.*
[o] *erased.*

15 10. 'Whether[q] any of your parish having a preacher to their parson, vicar, or curate, 'do[r] absent themselves from his sermons, and resort to other places to hear other preachers? 'or whether[s] any of your parish 'do[t] communicate or baptize their children in any other parish? or keep their children longer unbaptized, than is convenient? or bring strangers into their houses, privately to baptize them according to their own fancies?

17 11. 'What persons[u] within your parish, for any offence, contumacy, or crime, of ecclesiastical cognizance, do stand excommunicate?[x] present their names, and for what cause they are excommunicated, and how long they have so stood, and what person or persons do wittingly and usually keep them company?[y]

18 12. 'Whether[z] any not being in orders, 'do[a] execute any priestly or ministerial office, in your church, chapel, or churchyard, and what be their names?

19 13. Whether[b] any in your parish, that having heretofore taken upon him the order of priesthood or deacon, hath since relinquished the same, and lives a layman, neglecting his vocation?

20 14. 'Have any person[c] in your parish, quarrelled, or stricken, or used any violence to your minister, or 'have[d] stricken or quarrelled with any other person within your church or churchyard, or demeaned himself disorderly in the church, by filthy or profane talk, or any other lewd or immodest behaviour? Or 'have[e] disturbed the minister in time of divine service or sermon, or 'have[f] libelled or spoken slanderous words against your minister, to the scandal of his vocation, or defamed any of his neighbours, touching any crime of ecclesiastical cognizance?

21 15. 'Whether[g] any of, or in your parish, without consent of the ordinary, or other lawful authority, 'have[h] caused any to do penance, or to be censured or punished for any matter of ecclesiastical cognizance, by any vestry meetings, or otherwise by their own authority? Or have taken any money or commutation for the same? 'Present their names that have done it; and who have been so punished? in what manner, and upon what cause[i]?

22 16. 'Whether[k] any person in your parish 'do[l] exercise any trade

[q] 'Do'
[r] *erased.*
[s] 'Do'
[t] *erased.*
[u] 'If any person or persons'
[x] '?' *erased.*
[y] '?' *erased.*
[z] 'Do'
[a] *erased.*
[b] 'Is there'
[c] 'Hath any'
[d] *erased.*
[e] *erased.*
[f] *erased.*
[g] 'Have'
[h] *erased.*
[i] 'Present . . . cause?' *erased.*
[k] 'Doth'
[l] *erased.*

or labour, buy or sell, or keep open shops or warehouses upon any Sunday or holyday by themselves, their servants, or apprentices, or have otherwise profaned the said days, contrary to the orders of the Church of England? 'And whether there be[m] any innkeepers, 23
alehouse-keepers, victuallers, or other persons, that permit any persons in their houses, to eat, drink, or play, during the time of divine service or sermon, or reading the homilies in the forenoon or afternoon upon those days?

17. 'Whether the fifth day of August, and the fifth day of 24
November, be kept[n] holy, and thanksgiving made to God, for his majesty's and this state's happy deliverance, according to the ordinance in that behalf?

18. 'Whether[o] any of your parish hold or frequent any con- 25
venticles or private 'congregations[p], or make or maintain any constitutions agreed upon in any such assemblies: or any that do write or publicly or privately speak against the Book of Common Prayer, or anything therein contained, or against any of the articles of religion agreed upon in *Anno* 1562, or against the king's supremacy in causes ecclesiastical, or against the oath of supremacy, or of allegiance, as pretending the same to be unlawful, and not warrantable by the word of God? Or against any of the rites and ceremonies of the Church of England now established? Or against the government of the Church of England, under the king's most excellent majesty, by archbishops, bishops, deans, archdeanes[q], and other officers of the same, affirming that the same is repugnant to the word of God, and that the said ecclesiastical officers are not lawfully ordained? 'or whether there be[r] any authors, maintainers, 26
or favourers of heresy or schism, or that be suspected to be Anabaptists, Libertines, Brownists, of the Family of Love, or of any other heresy or schism? 'present their names[s].

19. 'Whether any in your parish have[t] married within the de- 27
grees by law prohibited? 'or any couple[u] in your parish being law- 28
fully married, live apart one from the other, without due separation of the law, 'or[x] any that have been divorced, 'do[y] marry again, 'or keep company with any other at bed, or at board[z], and when and where were they married?

20. How many physicians, chirurgeons, or midwives have you in

[m] 'Are there in your parish'
[n] 'Is the fifth day of November kept'
[o] 'Do'
[p] 'meetings,'
[q] *sic.*
[r] 'Are there'
[s] *erased.*
[t] 'Have any in your parish'
[u] 'Do any'
[x] 'or do'
[y] *erased.*
[z] 'or . . . board,' *erased.*

your parish: how long have they used their several sciences or offices, and by what authority? And how have they demeaned themselves therein, and of what skill are they accounted to be in their profession? And present such midwives as are not licensed.

30 21. 'Whether[b] do any persons administer the goods of the dead without lawful authority, or suppress the last will of the dead? or are there in your parish any wills not yet proved, or goods of the dead dying intestate, left unadministered? 'By authority in that behalf, you shall not fail to present the executors and all others faulty therein: and also how many persons being possessed of any goods and chattels, have died within your parish since the first of June, 1620[c].

31 22. 'Whether[d] any withhold the stock of the church, or any goods, or other things, given to good and charitable uses?

32 23. 'Whether[e] your hospitals and almshouses, and other such houses and corporations, founded to good and charitable uses, and the lands, possessions, and goods of the same 'be[f] ordered and disposed of as they should be? And do the masters, governors, fellows, and others of the said houses and corporations, behave and demean themselves, according to the godly ordinances and statutes of their several foundations?

33 24. 'Whether[g] have you any in your parish to your knowledge, or by common fame or report, which have committed adultery, fornication, or incest, or any which have impudently bragged or boasted, that he or she have lived incontinently with any person or persons whatsoever: or any that hath attempted the chastity of any woman, or solicited any woman to have the carnal knowledge of her body, or which are commonly reputed to be common drunkards, blasphemers of God's holy Name, common swearers, common slanderers of their neighbours, and sowers of discord, filthy and lascivious talkers, usurers, simoniacal persons, bawds, or harbourers of women with child which be unmarried, or conveying, or suffering them to go away before they have made satisfaction to the congregation, or any that having heretofore been presented, or suspected of any the aforesaid crimes, have for that cause departed your parish, and

34 are now returned again, 'or any[h] which have used any enchantments, sorceries, incantations, or witchcrafts, which are not made

[b] *erased.*

[c] For this last paragraph 'By authority . . . 1620,' the following is substituted, 'Or any executors that have not performed the testator's will, as not paying the legacies given to the Church, or good uses, as to the relief of poverty, orphans, poor scholars, poor maidens' marriages, highways and the like?'

[d] 'Do'

[e] 'Are'

[f] *erased.*

[g] *erased.*

[h] 'Have you any in your parish'

felony by the statutes of this realm[i]; 'or any[k] which have committed 35
any perjury in any ecclesiastical court, in an ecclesiastical cause, or which have committed any forgery, punishable by the ecclesiastical laws, and the procurers and abettors of the said offences? you shall truly present the names of all and singular the said offenders, and with whom they have committed the said offences, in case they have not been publicly punished to your knowledge for the same crimes.

Touching the Churchwardens and Sidemen.

1. 'Whether[l] you 'and[m] the churchwardens, questmen, or sidemen, from time to time, 'do, and have done their[n] diligences, in not suffering any idle person to abide either in the churchyard, or churchporch, in service or sermon time, but 'causing[o] them either to come into the church to hear divine service, or to depart and not disturb such as be hearers there? 'And whether have they, and do you 2
diligently[p] see the parishioners duly resort to the church every Sunday and holyday, and there to remain during divine service and sermon? 'And whether you or[q] your predecessors, churchwardens 3
there 'suffer[r] any plays, feasts, drinkings, or any other profane usages to be kept in your church, chapel, or churchyards, or 'have[s] suffered to your and their uttermost power and endeavour, any person or persons to be tippling or drinking in any inn or victualling house in your parish, during the time of divine service or sermon on Sundays and holydays?

2. Whether, 'and how often[t] have you admitted any to preach 4
without your church or chapel, which was not sufficiently licensed[u]? 'And whether[v] you, together with your minister, 'have not taken 5
diligent heed and care[w], that every of your parishioners being of sixteen years of age or upwards, 'have received[x] thrice every year, 'as aforesaid[y]: and 'also[z] that no stranger 'have[a] usually come to your church, from their own parish 'church[b]?

3. 'Whether[c] have there been provided against every communion, 6

[i] 'or any charms, or which do resort to any such for help or counsel?' *added.*
[k] 'Are there any'
[l] 'Have'
[m] *erased.*
[n] 'done your'
[o] 'caused'
[p] 'Have you taken care to'
[q] 'Do you or have'
[r] 'suffered'
[s] 'have you'
[t] *erased.*
[u] 'and how often?' *added.*
[v] 'Do'
[w] 'take diligent care,'
[x] 'receive'
[y] *erased.*
[z] *erased.*
[a] 'do'
[b] *erased.*
[c] *erased.*

a sufficient quantity of fine white bread, and of good and wholesome wine for the communicants that shall receive? And 'whether that wine be[d] brought in a clean and sweet standing pot of pewter or of other purer metal?

4. 'Whether[e] were you chosen by the consent of the minister and the parishioners? And have the late churchwardens given up a just account for their time, and delivered to their successors the money, and other things belonging to the church, which was in their hands? And are the alms of the church faithfully distributed to the use of the poor?

Concerning Ecclesiastical Magistrates and Officers.

1. 'Whether[f] do you know or have heard of any payment, composition, or agreement, to, or with any ecclesiastical magistrate, judge, or officer, for winking at, or sparing to punish any person for 'any[g] offence of ecclesiastical cognizance; or for suppressing or concealing of any excommunication, or any other ecclesiastical censure, of, or against any recusant or other sectary, or any other offender in the cases aforesaid? What sum of money or other consideration hath been received or promised, by, or to any of them, in that respect, by whom, and with whom?

2. Hath any person within your parish, paid or promised any sum of money or other reward, for commutation of penance for any crime of ecclesiastical cognizance? If so, then with whom? when, and for what, and how hath the same been employed?

3. Are your ecclesiastical judges and their substitutes, masters of arts, or bachelors of the laws 'at the least[h], learned and practised in the civil and ecclesiastical laws: men of good life and fame, 'zealously[i] affected in religion and just and upright in executing their offices? Have they heard any matter of office privately in their chambers, without their sworn registers, or their deputies 'presence[k]?

4. Do you know, or have you heard, that any ecclesiastical judge, officer, or minister, hath received or taken any extraordinary fees, or other rewards or promises, by any ways or means, directly or indirectly, of any person or persons whatsoever, either for the granting of the administration of the goods and chattels of those that have

[d] 'is that wine'
[e] *erased.*
[f] *erased.*
[g] 'incest, adultery, fornication, or any'
[h] *erased.*
[i] 'well'
[k] 'present?'

died intestate, to one before another, or for allotting of larger portions of the goods and chattels of those that have died intestate, to one more than to another; or for allowing large and unreasonable accounts, made by executors or administrators: or for giving them *quietus est*, or discharges, without inventory or account, to defraud creditors, legataries, or those who are to have portions? And what sums of money do you know, or have you heard, that any ecclesiastical judge or officer hath taken out of the state of any dying intestate, upon pretence to bestow the same *in pios usus:* and how have the same been bestowed?

5. Hath any ecclesiastical magistrate, judge, officer, or any other, exercising ecclesiastical jurisdiction within this your diocese: or any advocate, register, proctor, clerk, apparitor, or other minister belonging to the same ecclesiastical courts, exacted or taken by any ways or means, directly or indirectly, extraordinary or greater fees than are due and accustomed: 'and whether[l] is there a table for the rates 6
of all fees, set up in their several courts and offices? 'And whether[m] have they sent or suffered any process to go out of the ecclesiastical 7
courts otherwise than by law they ought? or have they taken upon them the office of informers or promoters to the said courts, or any other way abused themselves in their offices contrary to the law and canon in that behalf provided?

6. What number of apparitors 'have[n] every several judge ecclesi- 8
astical? And wherein and in what manner is the country over burdened by them? And wherein have they caused or summoned any to appear in the said courts, without a presentment or citation first had? Or 'whether[o] have they threatened any to prosecute them in the said courts, if they would not give them some rewards, and what bribes in that behalf have they taken?

If you know of any other default or crime of ecclesiastical cognizance, you are to present the same by virtue of your oaths.

The minister of every parish may 'and ought to[p] join in present- 9
ment with the churchwardens and sidemen, and if they will not present, the minister may 'and ought[q] himself present the defaults and crimes aforesaid: and there must be several presentments made to every several article: and the minister, churchwardens, and sworn-men, are to meet and confer about the said presentments, and answering of every of the aforesaid articles[r].

[l] *erased.*
[m] *erased.*
[n] 'hath'
[o] *erased.*
[p] *erased.*
[q] *erased.*
[r] The whole of this last paragraph is also crossed through.

ARTICLES

TO BE ENQUIRED

OF WITHIN THE

Dioces of LONDON,

IN THE FIRST GENERAL

Visitation of the Right Reuerend

Father in GOD, WILLIAM

Lord BISHOP of LONDON.

HOLDEN

In the yeere of our LORD GOD, 1628.

LONDON:

Printed for NATH: BVTTER. 1628.

THE OATH TO BE MINISTERED TO THE CHURCHWARDENS AND SWORN-MEN.

You shall swear that you and every of you shall diligently enquire of the Articles given you in charge, and without any affection, favour, hatred, hope of reward or gain, or fear of displeasure, or malice of any person, you shall present all and every such person and persons that now is, or of late was within your parish, as hath committed any incest, adultery, fornication, or simony, and any misdemeanour or disturbances committed or made in any church or chapel in time of common prayer, preaching, or divine service there used, to the disturbance thereof; and also that have committed or done any other offence, fault, or default, presentable in the ecclesiastical court, according to the articles now delivered to you. Wherein you shall deal uprightly and according to truth, neither of malice presenting any contrary to truth, nor of corrupt affection sparing to present any, and so conceal the truth; having in this action God before your eyes, with an earnest zeal to maintain the truth, and suppress vice. So help you God, and the contents of this book.

THE CHARGE OF THE CHURCHWARDENS AND SWORN-MEN SET DOWN FOR THE BETTER PERFORMANCE OF THEIR DUTIES AND DISCHARGE OF THEIR OATHS.

They are not to bring in any bills unto the archdeacon's courts upon the articles to be enquired of in their visitation, by reason of my lord's visitation, but only now during the said visitation, to make their presentments upon these articles. They are therefore charged, that after their oath taken, and their return home, they do require their minister to read over both the book of canons or constitutions set forth by his majesty, in the convocation holden in the year of our Lord God 1604, and also those articles unto them, and to consider of every particular article, and of the offences by them to be presented, as also of such persons in their parish as shall be noted to offend in the same; and so the churchwardens and sidemen assembling themselves together within some convenient time, are to make their bill, answering every article by itself, before the time hereafter appointed them, which bill shall be signed with the hands of all the churchwardens and sidemen, with conference had with their minister upon the said bill of presentment, who according to the 26 canon, is to see that the said churchwardens do their duties in presenting, upon the penalty in the 26 canon prescribed. These bills for their better ease, and saving of travel and charges, shall be brought by one of the churchwardens upon the day next:

[In the copy in Camb. Univ. Library, it is added in writing '— day of November next between the hours of nine and eleven in ye forenoon in the parish church of Chelmesford.']

ARTICLES TO BE ENQUIRED OF WITHIN THE DIOCESE OF LONDON, IN THE VISITATION TO BE HOLDEN IN THE YEAR OF OUR LORD 1628.

Concerning the Clergy.

Inprimis, Whether doth your minister before, or after his sermon, use to pray for the King's Majesty King Charles, Queen Mary, Frederic the Prince Elector Palatine, and the lady Elizabeth his wife, and all their princely progeny, giving unto the king such style and title of supreme governor in all cases, and over all persons as well ecclesiastical as temporal, as by law are due unto him, and also for all archbishops, bishops, and other ecclesiastical persons?

2. Whether is the prescript form of divine service used by your minister upon Sundays, holydays, and other days appointed by the Book of Common Prayer, at fit and usual hours? And whether doth your minister duly observe all the orders, rites, and ceremonies, prescribed in the said Book of Common Prayer, without omission or addition, as well in reading public prayers and the litany, as also in administering the sacrament in such manner and form as by the law now established is enjoined?

3. Whether doth your minister administer the Holy Communion so often, and at such time, as that every parishioner may receive the same at least thrice in every year, whereof once at Easter?

4. Whether doth your minister receive the same himself on every day that he administereth it to others, kneeling at the same, and administereth it to none but such as do kneel at the receiving thereof, and use the words of the institution according to the book at every time that the bread or wine is received, in such manner and form as by law is appointed, and causeth sufficient warning thereof to be given before? And doth he deliver the bread and wine to every communicant severally?

5. Whether doth your minister use the administration of the Lord's Supper, Baptism, Instruction of Children, Solemnization of Matrimony, Visitation of the Sick, Burial of the Dead, the Commination, and Churching of Women, under such words, rites, and ceremonies, as are set forth and presented by the said Book of Common Prayer, and no other?

6. Whether hath your minister rejected any from the communion, who were not by public presentment, or other open scandal, infamous, and detected of some notorious crime by common fame, or vehement suspicion known in the parish?

7. Whether hath your minister received people of other parishes to his church to the communion and divine service; and whether his parishioners have gone to other churches and places to hear service, or receive the sacrament? If yea, then you shall present every offender herein.

8. Whether hath your minister, churchwardens, and sidemen presented unto my Lord Bishop, or his Chancellor, within forty days after Easter, the names of all the parishioners, as well men as women, which, being above sixteen years of age, received not the communion, at, or about Easter before, according to the 112th Canon? If not, you shall present, whether that presentment should have been brought in by yourselves, or your predecessors, and specify the names of every one that should have made such presentment for Easter last past.

9. Whether doth your minister use to sign the children with the sign of the cross upon the children's foreheads, when they are baptized, according to the Book of Common Prayer? And whether he hath deferred, or wilfully refused to baptize any infant in his parish being in danger, having been duly informed of the weakness thereof? And whether the child died by his default without baptism? And hath he baptized any children that were not born in the parish?

10. Whether is your minister continually resident with you upon his benefice, or for how long time hath he been absent? And where is he resident for the most part, and what other benefice hath he? And doth he in his absence make allowance for the poor?

11. Whether doth your minister, being a preacher, preach usually in his own cure with you once every Sunday, or how hath he been negligent in that behalf?

12. Whether is your minister a preacher allowed? If yea, then by whom? If no, whether doth he procure sermons to be preached among you once in every month at the least, by such as are lawfully licensed, or doth contribute towards a licensed preacher?

13. Whether hath your minister any other benefice? And whether doth he supply his absence by a curate that is sufficiently licensed to preach in that cure, whereon he himself is not resident? Or otherwise in case he doth not find a preaching minister there, by reason of the smallness thereof, whether doth he preach at both his benefices usually himself?

14. Whether is your curate licensed to serve by the Bishop of this

diocese, or his Chancellor? And whether doth your minister or curate serve any more cures than one? If yea, then what other cure doth he also serve?

15. If your minister be not licensed to preach as aforesaid, whether doth he read homilies, or rather take upon him to expound the Scriptures, either in his own cure, or elsewhere, contrary to the 49th Canon? And doth he, or his curate, read an homily every Sunday, or some part thereof, when there is no sermon?

16. Whether hath any person been admitted to preach within your church or chapel, but such as you have well known to be licensed? Whom have you so admitted? You shall present their names, and how often have any such been admitted to preach, and by whose procurement?

17. Whether have you caused every strange preacher, licensed or not licensed, to subscribe his name, according to the 50th and 52nd Canon? And if he were licensed, then by whom was he licensed?

18. Whether doth your lecturer and preacher read divine service, and minister the sacraments, in his own person twice every year, observing all the ceremonies in the Book of Common Prayer established? And doth any man read a lecture in your church that is beneficed out of the diocese, or if he be beneficed in the diocese, is he by that lecture kept from his cure; or hath he no benefice at all?

19. Whether doth your minister wear the surplice while he is saying the public prayers and administering the sacrament, and a hood according to his degree of the University?

20. Whether doth your minister every Sunday and holyday before evening prayer for half an hour or more, examine and instruct the youth and ignorant persons of your parish, in the ten Commandments, the Articles of Belief, and in the Lord's Prayer?

21. Whether hath your minister without license from the Bishop of the diocese, or his Chancellor, solemnized marriage betwixt any parties, the banns not being three several Sundays or holydays first published in time of divine service, in the several churches or chapels of their several abodes, according to the Book of Common Prayer; or without license, in time prohibited, albeit the banns were so published? Or at any time except betwixt the hours of eight and twelve in the forenoon? And if any have been otherwise married, or licensed to be married by any authority other than aforesaid, especially since the last triennial visitation by any of our commissaries, archdeacons, or their officials, you shall present the minister so marrying, the parties so married, and the authority whereby this was done. [And you shall present whether you know or have heard of any license of

marriage granted by any archdeacon or his official, since the last triennial visitation, and to whom such license was granted[a].]

22. Whether doth your minister upon Sundays at morning prayer declare unto the parishioners what holydays and fasting days are appointed to be kept the week following?

23. Whether doth your minister in the Rogation Days use the perambulation of the circuit of the parish appointed by law? And in the same perambulation move the people to give thanks to God for His benefits, using such psalms, prayers, and homilies as are to that end set forth?

24. Whether doth any man (being neither minister nor deacon) read common prayer openly in your church or chapel, or use any other ministerial duty in the church, that belongeth to a minister or deacon, and what is his name that so doth, or hath so done?

25. Whether doth your minister every six months denounce in his parish all such of his parish as do persevere in the sentence of excommunication? And whether hath he admitted any person excommunicate into the church, without a certificate of his absolution from the ordinary? And hath he stayed, or forborne to denounce any excommunication or suspension that hath been sent unto him?

26. Whether doth your minister, being a preacher, endeavour and labour diligently with mildness and temperance to confer with, and thereby to reclaim the popish recusants in his parish from their errors? And whether they, or any of them, do refuse such conference with your minister?

27. Whether is your parson, vicar, lecturer, or curate, too much frequent, or overmuch conversant with, or a favourer of recusants, whereby he may be suspected not to be sincere in his religion?

28. Whether hath your minister, or any other taking upon him the place of a minister, preached, baptized children, (unless in case of necessity), solemnized marriage, churched any women, or ministered the Holy Communion in any house or houses? If yea, then where? when? and how often hath he so offended in any of the premises?

29. Whether when any person hath been dangerously sick in your parish, your minister (having knowledge thereof) hath not resorted to every of them, to instruct and comfort them in their distress, according to the manner and form appointed in the Book of Common Prayer? And whether, when any parishioner hath been passing out of this life, your minister hath slacked to do his last duty in that behalf?

[a] [Added in Articles for the diocese of London issued in 1631.]

30. Whether your minister hath at any time refused or delayed to bury any corpse that hath been brought to the church or churchyard, convenient warning having been given to him thereof before, in such manner and form as is prescribed in the book of Common Prayer? And hath he buried any in Christian burial which ought not to be so interred?

31. Whether hath your minister taken upon him to appoint any public or private fasts, preaching, or lecturing, not approved and established by law or public authority? Or hath he attempted upon any pretence, either of possession or obsession, by fasting and prayer to cast out devils?

32. Whether your minister useth buying and selling, or trading, or to hedge, ditch, or go to plough, or hath solicited other men's suits for gain, or employed himself about other such business not beseeming or fitting his calling?

33. Whether do you know in your parish any, that having heretofore taken upon him or them the order of priesthood, or of a deacon, hath since relinquished the same, and betaken himself in the course of his life as a layman, or neglecting his vocation liveth idly, and serveth no cure, nor preacheth as a lecturer authorized in any one certain place? If yea, then you shall present his name, and the place of his abode.

34. Whether is your minister reputed to be an incontinent person, or to keep in his house, or frequent the company of any man or woman that are suspected either to be of evil religion, or bad life? Or whether he is a common haunter of taverns, alehouses, or any suspected place? Or whether doth he board or lodge in any of them? Or is a common gamester, or player at dice, cards, tables, or any unlawful games? A common swearer, a drunkard, or one that applieth not himself in his study, or faulty in any other crime punishable by ecclesiastical censures, whereby he is offensive, and scandalous to his function or ministry?

35. Whether doth your minister use the form of thanksgiving to women after their childbirth? Or hath he admitted any woman begotten with child in adultery to be churched, either publicly or privately, without license from the lord Bishop of London or his Chancellor?

36. Whether doth your minister baptize any children in any bason, or any other vessel than in the ordinary font, being placed in the church, or doth put any bason into it?

37. Whether your minister, or any other that hath taken holy orders, now licensed, or suspended, or any other person or persons, either of the ministry or laity, within or near your parish, of your

knowledge, or as you have heard, hath been at, or use to meet in any barns, fields, woods, private house, or houses, and held private conventicles, or meetings, either in your parish, or in any other parish? And whether hath your minister or any other publicly or privately preached or spoken in derogation of the Book of Common Prayer, or in any thing depraved the same, or against the present estate of the ecclesiastical government established by authority, or affirming the same to be unlawful, popish, or anti-christian?

38. Whether at any such meeting do they, or any of them, preach, confer, or agree upon any private orders for divine service, prayers, preaching, or expounding the Scriptures, or use any other prayers, preaching, or form of divine service, than such as is in the Book of Common Prayer, and by the laws established, appointed; or be drawers, or persuaders of others to any such schismatical conventicles? If yea, you shall present them all, and every one of them, specifying their names, surnames, and quality or addition, and places of abode.

[Whether his majesty's instructions lately sent to your parish concerning lecturers, celebration of divine service, catechizing, and sermons, be duly observed? If not, you shall present by whom, and when, any of the said instructions have been transgressed[b].]

39. Item, you shall carefully and heedfully observe and enquire, whether your ministers in their sermons preached by them in your public churches and congregations, do raise and deliver out of the texts chosen by them, such pertinent notes as tend to teach obedience, and to edify the understanding of their auditory, in matters of faith and religion, without intermeddling with any state-matters, not fit to be handled in the pulpit, but to be discussed by the wisdom of his majesty, and his counsellors of state? And if you find any faulty herein, you shall present him.

Concerning the Church.

1. Whether have you in your several churches and chapels the books of constitutions or canons ecclesiastical?

2. Whether is there in your church or chapel one parchment register book, provided for christenings, marriages, and burials? And whether is the same duly and exactly kept according to the constitutions in that behalf provided? And is the mother's christen name

[b] [Art. 39. in Articles of 1631; the following article being numbered 40.]

registered, as well as the father's; and a transcript thereof brought in yearly within one month after the 25th day of March, into the Lord Bishop's principal registry?

3. Whether have you provided the Book of Common Prayer, lately commanded by his majesty's authority only to be used, and the book of Homilies, and two service books, and a large Bible of the last edition?

4.. Whether have you in your church or chapel a font of stone set up in the ancient usual place, a convenient and decent communion table standing upon a frame with a carpet of silk, or some other decent stuff, and a fair linen cloth to lay thereon at the communion time? And whether is the same then placed in such convenient sort within the chancel or church, as that the minister may be best heard in his prayer and administration, and that the greater number may communicate? And is the same table so used out of divine service, or in it, as is not agreeable to the holy use of it, by sitting, throwing hats on it, writing on it, or is it abused to other profane uses?

5. Whether are the ten Commandments set upon the east end of your church or chapel, where the people may best see and read them, and other sentences of Holy Scripture written upon the walls likewise for the same purpose?

6. Whether have you a convenient seat for your minister to read service in, together with a comely pulpit set up in a convenient place, with a decent cloth or cushion for the same, a comely large surplice, a fair communion cup of silver, and a cover agreeable for the same; with all other things and ornaments necessary for the celebration of divine service and the administration of the sacraments, and a strong chest for the alms of the poor, with three locks and keys, whereof the minister to keep one key, and another chest for the keeping of the ornaments of the church and register book?

7. Have you a fair paper book, wherein every preacher (which is a stranger) shall write his name, the day he preached, and by whose authority he is licensed?

8. Whether are your church or chapels with the chancels thereof, and your parsonage, or vicarage house, and all other houses thereto belonging, in good reparations, and decently and comely kept, as well within as without, and the seats well maintained, as in the canons is appointed? If not, then through whose default, and what the defects are?

9. Whether your church-yard be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, and by whom? And if part be to be maintained by any particular persons, then you

shall present how much, and what part every such person hath, or is to maintain and repair.

10. Whether any person hath encroached upon the ground of the church-yard? If any hath, then you shall present him, and specify what quantity of ground he hath so encroached, and how the old and former fences stood, and how they now stand and are fenced, and with what matter or stuff.

11. Whether have you in your church any ancient or true note, or terrier, of all the glebe lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes, lying within or without your parish, which belongs to your parsonage, or vicarage? If there be any, whether it is well kept and preserved for the good of the succeeding incumbents, and in what particular place is it kept? And whether a true copy thereof under the hands of the ministers and churchwardens hath been transmitted into the lord bishop's principal registry? and when? If you have none, you shall make one, and bring it with your presentment, subscribed as afore.

Concerning Ecclesiastical Officers.

Whether do you know, or have heard of any payment, composition or agreement, to or with any commissary, archdeacon, or his official, or their registers, or other inferior officers ecclesiastical, within this diocese; for suppressing or concealing of any presentment, excommunication, or other ecclesiastical censure, of, or against recusants, or any other offenders, or for not certifying of recusants to the ordinary, or for not serving of process without a sum of money, or other consideration, received or promised to any of them in that respect, and by whom?

2. Whether the archdeacon, commissary, official, or any other using ecclesiastical jurisdiction within this diocese, their registers, or actuaries, their apparitors or summoners, have at any time winked at and suffered any adulteries, fornications, incests, or other faults or offences presented unto them, to pass and remain unpunished and uncorrected, for money, rewards, bribes, pleasure, friendship, or any other partial respect?

3. Whether the commissaries, archdeacons, or any their officials, hear any matters of office or correction, privately in their chambers, without the presence of the sworn register, or his deputy, or hath discharged any man's penance for money, without the consent of the

Lord Bishop, according to the constitutions, or do send any writing under their own hands to your church, without the register's presence at the doing of it, either for marriage of any couples, or for ending or ordering of any matter or penance?

4. Whether hath any commissary, archdeacon, official, or any other exercising ecclesiastical jurisdiction within this diocese, or any register, apparitor, or minister belonging to the same ecclesiastical courts, exacted extraordinary or greater fees, than hereto of late hath been accustomed? And whether is there a table of the rates of all fees set up in their several courts and offices? Or whether they, or any of them, have any way abused themselves in their offices, contrary to the law and canons in that case provided?

5. Whether any commissary, archdeacon, or official, hath, or doth commute or change any penance or corporal punishment for any money, and what money such commissary, archdeacon, or official, hath received, and of whom? When and what the offence was, for which any such sum of money was received or appointed to be paid, and set down the particulars of the premises, and what court any of them have kept since the first day of July last past, upon what day and in what church and place?

6. What numbers of apparitors hath every several judge ecclesiastical? and wherein, and in what manner is the country overburdened and grieved by the said apparitors? And whether doth any of the said apparitors cause any parties to appear in the said courts, without first a presentment and citation obtained from the judge of the court?

Concerning Schoolmasters.

Whether the schoolmaster, or schoolmasters within your parish, openly, or privately in any noble or gentleman's house, or in any other place, be of good and sincere religion, life and conversation, and be diligent in teaching and bringing up of youth; and whether they have been examined, allowed, and licensed for school-masters by the Lord Bishop of London, or his Chancellor? And how many several schoolmasters have you, and what be their names?

2. Whether your schoolmaster, or schoolmasters do themselves receive the holy communion as often as they ought to do? And whether do all their scholars, which be of age sufficient, and of capacity by instruction to receive the Lord's Supper, come to the

communion either in your church, or where their parents dwell, once every year, and be diligent to hear Common Prayer?

3. Whether the schoolmaster, or schoolmasters, either private, or public, do teach their scholars the catechism authorized by public authority, at the least once every week, and do instruct and examine them in the same, or do teach any other catechism; and what catechism is it that they do so teach?

4. Whether your schoolmaster, or schoolmasters, or any of them be known or suspected to read unto their scholars privately any unlawful books; or privately to instruct them in their young years, either in popery, superstition, or disobedience, or contempt of his majesty, and his laws ecclesiastical by public authority allowed?

5. Whether your schoolmaster, or schoolmasters, or any of them, under pretence of catechizing their scholars, which is a most godly order carefully by them to be observed, do keep lectures, readings, or expositions of divinity in their houses, having repair unto them of people, not being of their own family or household?

6. What recusant papists are there in your parish, and whether do any of them, or any other, keep any schoolmaster in their house, which cometh not to church to hear divine service, and receive the communion? What is his name, and how long hath he taught?

7. Whether your schoolmaster or schoolmasters, within your parish do teach his or their scholars any other grammar than that which is commonly called the king's grammar, set forth by the authority of King Henry the Eighth, teaching the prescript form thereof?

8. Whether are your schoolmasters negligent in instructing their scholars in the catechism and grounds of religion, and in bringing them to the church to hear divine service and sermons?

Concerning Parish Clerks.

Whether have you a fit parish clerk, aged twenty years at least, of honest conversation and sufficient for reading and writing, and whether he be paid his wages without fraud, according to the most ancient custom of your parish? If not, then by whom is he so defrauded and denied? and whether he be chosen by the parson or vicar, or by whom? And whether he hath presumed to take upon him the execution of the said place or clerkship, before he hath taken the oath of supremacy before the Lord Bishop of London, or

his Chancellor, and hath his approbation from the said Lord Bishop, or his Chancellor?

2. Is he diligent in his office, and serviceable to the minister? doth he take upon him to meddle with any thing above his office, as churching of women, burying the dead, or such like?

3. Is the church clean kept, the doors locked at fit times? Is any thing lost or spoiled in the church, and are the communion table, font, books, and ornaments of the church kept fair and clean?

Touching Churchwardens and Side-men, and other Church Officers.

Whether the churchwardens and sidemen do every Sunday and holyday diligently search who absenteth himself or herself from church, and whether do they suffer any to abide in the church-porch, or church-yard in the time of common prayer or service? And you shall present such as have been or shall be found to be absent.

2. Whether churchwardens or sidemen, or any of them, have, for money, reward, favour, or affection, forborne to present any that were, or be, negligent in coming to church, or whom they have found as idle persons abroad, either in the church-yard, or streets, in the time of common prayer or sermons on the sabbath-day, or holy-days, or any that did not receive the communion yearly at the feast of Easter, or within some convenient time after?

3. Whether the churchwardens do provide against every communion, with the advice of the minister, a sufficient quantity of fine white bread, and of good and wholesome wine for the number of the communicants that shall receive, and that to be brought in a clean and sweet standing pot of pewter, or other pure metal?

4. Have you admitted any to preach within your church or chapel which was not sufficiently licensed, and how often? And have you with your minister taken diligent care, that no strangers do usually come to your church, from their own parish?

5. Whether have you, or your predecessors, churchwardens there, suffered, since the last visitation of the Lord Bishop of London, any plays, feasts, banquets, church-ales, drinkings, musters, and shewing of arms, or any other profane usages to be kept in your church, chapel, or church-yard? Were you chosen by the consent of the minister and parishioners?

6. Whether hath your minister, churchwardens, and parish clerk,

or clerks, taken care that all excommunicated persons be duly published in the church, as the law requires? And likewise had care that no excommunicated persons be admitted to the communion, nor suffered to be present at divine service, and public prayers in your church? You shall truly present every one that hath neglected this duty, or been slack therein.

7. Whether the churchwardens at the end of their year give up in writing a just account before the minister and parishioners, of their receipts and disbursements, and deliver the residue by bill indented to the next churchwardens? And whether at any time heretofore the churchwardens, or the ministers, or the parishioners, or any of them to your knowledge, or as you have heard, have withheld, or detained in their custody, or have sold, wasted, spent, or otherwise alienated any lead, bells, or bell-metal, or any of the church goods, or stock of money? And let them specify their names, and the value and quantity of such things as were so sold, made away, or detained, and how long since?

Concerning Parishioners, and other of the Laity.

Whether any in your parish, or elsewhere near about the same, to your knowledge, or as you have heard, have affirmed, that the king hath not the same authority in all causes ecclesiastical, which the kings and Christian emperors had in the primitive Church, or that have impeached or gainsaid his royal supremacy?

2. Whether do you know, or have credibly heard of any within your parish, that deprave the Christian religion, and namely as it is established by public authority, and professed within the Church of England? And whether hath any person as you have heard, affirmed that the Church of England is not a true catholic and orthodox Church, and doth not teach and maintain the catholic faith, and doctrine of the Apostles?

3. Whether any have said or affirmed, that anything in the book of Common Prayer, or in the book of articles set forth by the convocation, Anno Domini 1562, or any of the rites and ceremonies of the Church of England, in or by the same appointed, are corrupt, wicked, antichristian, superstitious, unlawful or repugnant to the Scriptures? Or that any of the said articles may not with a good conscience be subscribed unto, or any of the said ceremonies may not with a good conscience be approved, used, or subscribed unto?

4. Are there any that do not reverently behave themselves during the time of divine service, devoutly kneeling when the general confession of sins, the Litany, the ten Commandments, and all prayers and collects are read, and using all due and lowly reverence when the blessed name of the Lord Jesus Christ is mentioned, and standing up, when the articles of the belief are read; or which do cover their heads in the church during the time of divine service, unless it be in case of necessity, in which case they may use a night-cap.

5. Whether have any affirmed, preached, or taught, that the form of making and consecrating bishops, priests, and deacons, or anything therein contained, is repugnant, or not agreeable to the Word of God: or that the bishops, priests, and deacons so made, are not to be accounted for bishops, priests, or deacons, or ought to be ordained in any other form? Or that the government of the Church by archbishops, bishops, or others that bear any office therein, is antichristian, or not agreeable to the Word of God?

6. Whether any person have lurked or tippled in taverns, or alehouses on Sundays, or other holydays, or used his or their manual craft, trade, or mystery, or any bodily labour, or kept their shops open upon the said days, or any of them, especially in the time of divine service, or suffered his or their servants to sell any wares or victuals in that time, or to offend in any of the premises?

7. Whether are there any in your parish, that, since the Lord Bishop of London his last visitation, have or do profane the Lord's day called Sunday, or any other holy-day, contrary to the orders of the Church of England in that behalf prescribed, which hath not heretofore been openly punished for the same, and what be their names?

8. Whether hath any person in your parish brawled, quarrelled, or stricken, or used any violence unto, or with your minister, or any other person in the church or church-yard, or used himself disorderly in the church by filthy and profane talk, or any other rude and immodest behaviour?

9. Whether have any in your parish been godfathers or godmothers to their own children? Or whether your minister, or any godfathers or godmothers have used, or do use, any other form, answer, or speech in baptism, than is in the Book of Common Prayer appointed? Or do give the children baptized any name absurd, or inconvenient for so holy an action? Or whether any which have not communicated, be admitted to be godfathers, or godmothers contrary to the law?

10. Whether is there any in your parish, that do refuse to have their children baptized, or themselves to receive the communion at

the hands of your minister, because he is no preacher? You shall present their names.

11. Whether do all fathers, mothers, masters and mistresses, cause their children, servants, and apprentices to come to the catechism upon the Sundays and holy-days, before evening prayer, to hear, and to be instructed, and taught therein? And those that do not their duties herein, you shall present their names.

12. How many inhabitants within your parish, men or women above the age of sixteen years, do refuse to frequent divine service established by public authority of this realm, or to receive the holy communion, or are negligent therein? Or coming to church, do depart before the end of divine service or sermon? What be their names, and of what degree, state, or trade of life are they? You are to present them all of each sort.

13. Whether do any of the inhabitants within your said parish entertain within their house any sojourners, lodgers, or any common resorters and guests, who refuse to frequent divine service, or receive the holy communion, as aforesaid? What be their names, and of what quality or condition are they?

14. Whether any of the said popish recusants be of insolent behaviour, not without public offence, or do boldly busy themselves in seducing or withdrawing others, either abroad or in their own families, by instructing their children in popish religion, or by refusing to entertain any, especially in place of greatest service or trust, but such as concur with them in opinion of religion, and what be their names, that so do?

15. How long the said popish recusants have obstinately abstained either from divine service, or from the communion, as is aforesaid, whether any long time, or only since his majesty's reign, and how long?

16. Whether there be any popish recusants married; the child of any recusant christened, or any recusant buried within your parish, by any other than the minister of the parish, where, when, and by whom, and what certificate you have received thereof? Or whether the child of any recusant remain unbaptized above one month, or be not baptized in the parish church?

17. You shall present how the children of such as refuse to come to church are brought up, under what schoolmaster, or tutor, where, and in what school or place, what those children's names are, how long their parents have been married? By whom, when, and in what place, and by what authority were they married, and what certificate you have received of their marriage?

18. What persons aforesaid within your parish, either for the

offence aforesaid, or for any other contumacy, or crime, do remain excommunicated? What be their names? And for what cause? And how long have they stood so excommunicated? And whether any do familiarly use the company of such as do obstinately stand excommunicate, knowing the same? And what be their names?

19. Whether do all persons above the age of sixteen years usually resort to hear divine service upon Sundays and holy-days approved. And whether hath each one of your parishioners (being above the age of sixteen years as aforesaid) received the holy communion thrice this last year, chiefly once at Easter, in your parish church kneeling? If no, then you shall present their names, which have not so done.

20. Whether have any in your parish been married within the prohibited degrees forbidden by law, and expressed in a certain table published by authority in anno 1563? If yea, then you shall present their names. And whether have you the said table publicly set up in your church, and fastened to some convenient place?

21. Whether doth any heretofore divorced, or married and not divorced, keep company at bed and board as man and wife with any other man or woman, than with the person that he or she was married unto, and what be their names? If the parties, now so living together, say that they are married, when and where were they married, and how long have they so continued together?

22. Whether have you in your parish to your knowledge, or by common fame and report, any which have committed adultery, fornication, or incest, or any bawds, harborers, or receivers of such persons, or vehemently suspected thereof, which have not been publicly punished to your knowledge? If yea, then specify the names of them all.

23. Whether have you any in your parish, which are by common fame and report, or vehement suspicion, reputed and taken to be common drunkards, blasphemers of God's holy name, common and usual swearers, filthy speakers, railers, sowers of discord among their neighbours, or speakers against ministers' marriages, usurers, contrary to the statute made in the thirty-seventh year of King Henry the 8, or simoniacal persons? You shall not fail to present their names.

24. Whether have any in your parish received or harboured any woman with child, that was not before a householder in your parish? If yea, whether you know that she was married, and to whom, where, and when? And specify her name also, and from whence she came.

25. Whether have any in your parish received or harboured any woman gotten with child out of wedlock, and suffered them again to

depart without penance first inflicted upon them by their ordinary? You shall truly present as well the party harbouring as harboured, and all that helped to convey her away, and who is suspected to have committed adultery or fornication with her.

26. Whether the parties offending in any of your parishes in the sin of fornication, adultery, or incest, bawdry, or keeping of a bawdy house, or vehemently suspected of these or any other ecclesiastical offences, have for them, or any one of them, been presented since the Lord Bishop of London his last visitation, to any commissary, archdeacon, or his official, their surrogates, or deputies? And whether for such their offences they have done public penance before the congregation in their own parish church in time of divine service? And if any so presented have not done such penance, what be their names, and what the offence was? And of what parish they then were of, and where they, or any one of them, do now remain and dwell?

27. Whether any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your parish, is now returned again? Or in what place else is he or she now abiding as you know, or have heard? And whether he or she hath done any penance, and what penance, or else escaped without penance? And by what, and whose means? You shall present the whole truth in that behalf.

28. Whether there be any person or persons ecclesiastical or temporal within your parish, or elsewhere within this diocese, that have retained and kept in their custody, or that read, sell, utter, disperse, carry or deliver to others, any English, or Latin books, or libels, set forth or printed, either on this side or beyond the seas, by papists or sectarians, against the king's supremacy in causes ecclesiastical, or tending to popery, puritanism, or any other sect, error, or heresy, against true religion and catholic doctrine, now publicly professed in this Church, or the government and discipline of the Church of England, now within this realm received, and established by common authority, that you know or have heard of; what their names and surnames are?

29. Whether there be any in your parish, who are known or suspected to conceal or keep hid in their houses any mass-books, portesses, breviaries, or other books of popery or superstition; or any chalices, copes, vestments, albes, or other ornaments of superstition uncancelled or undefaced, which is to be conjectured they keep for a day, as they call it?

30. Whether have you any in your parish to your knowledge, or as you have heard, which heretofore being popish recusants and

sectaries, have since conformed themselves, and come to church to hear divine service, and receive the sacrament? If yea, then who they are, and how long sithence have they so conformed themselves? And whether do they still abide in that conformity?

31. Whether are there in your parish any wills not yet proved, or goods of the dead dying intestate left unadministered by the authority of the ordinary in that behalf? And whether any possess the goods of any person deceased, without authority from the ordinary? You shall not fail to present the executors, and all others faulty and culpable therein.

32. What person or persons do you know, that have died in your parish since the Lord Bishop's last visitation, that had goods or debts in other parts of the diocese of London, out of the jurisdiction in which the party died, or that died in any other archdeaconry or jurisdiction of this diocese, and had goods in your parish; and whether the executor to such person, or any other, meddled with such deceased's goods by authority of the commissary or archdeacon's official, and not by the authority of the Lord Bishop of London, or his Chancellor?

33. Is there any legacy given to the church, or to other good and godly uses, as relief of the poor orphans, poor scholars, poor maidens' marriages, scholars, highways, and such like, which is not yet performed? If there be any such, you shall present what you know, or can learn thereof, and by whose default the same is not performed.

34. Whether any of your parishioners having a preacher to their parson, vicar, or curate, do absent themselves from his sermons, and resort to any other place to hear other preachers, or refuse to receive the holy communion at his hands for the same respect? And whether any other minister hath received to the communion any of your parish? And specify the names both of the minister and parishioner. And whether do any in your parish refuse to have children baptized in your parish church, according to the form prescribed in the Book of Common Prayer?

35. Whether there be any innkeepers, alewives, victuallers, or tiplers, that suffer or do admit any person or persons into their houses to eat, drink, or play at dice, cards, tables, bowls, or such like games, in the time of Common Prayer or sermons on Sundays or holy-days?

36. Whether have you any butchers or others that commonly use to sell meat or other things in the time of Common Prayer, preaching, or reading of homilies?

37. Whether any markets, or selling of wares be used or suffered

in any church-yards on the sabbath day by common packmen and pedlars going about, or any butchers, or others

38. Whether there be any in your parish who will come to hear the sermon, but will not come to the public prayer, appointed by the Book of Common Prayer, making a schism or division (as it were) between the use of public prayer and preaching?

39. Whether there be any who being present at public prayer do not devoutly and humbly kneel upon their knees, at such times as by the Book of Common Prayer they are appointed: to wit, when they make a general confession of their sins, when all prayers and collects are read, in the time of the Litany, when the ten Commandments are read, and at the receiving of the holy communion, &c. and what be their names?

40. Whether there be any married women or others within your parish, which after childbirth refuse, contemn, or neglect to come to the church to give God thanks for their safe delivery, and to have the prayers publicly appointed on that behalf by the Book of Common Prayer to be used?

41. Whether any do keep their children unbaptized longer than is convenient, unless that it be for the sickness of the child, or other urgent occasion?

42. Whether any do carry their child or children from the parish they are born in, to other parishes to be baptized, and so refuse their own parish? And to what other parish; and who baptized any child or children so carried from your parish, and whose child was it?

43. Whether do any bring any strange ministers into their own houses to baptize their children privately according to their own fantasies, or receive any child or children born elsewhere to be baptized in your parish? If you know any such, then who received any such, and whose child or children were so baptized; and what was the name of the child, and who baptized it? And whether you know of your own knowledge that the parents were married together, and where, when, and by whom?

44. Whether do you know, or have heard of any patron or advowsoner in your parish, that have made a gain by any colour, deceit, or simoniacal pact, in bestowing his benefice for gain; for, or receiving money, or promise of the lease of the whole part, or by reserving his own tithes, or any pension to himself, or any other?

45. What almshouses, hospitals, or spittles for poor people have you in your parish, that are not of the foundation or patronage of the king? and who was the founder or patron thereof? and whether the said almshouses, hospitals, or spittles in your parish, being under

our rule and governance, be well and godly used, according to the foundations and ancient ordinances of the same, and whether there be any other placed in them, than poor, impotent, and needy persons, that have not wherewith or whereby to live?

46. How many midwives have you in your parish, which do exercise that office, how long they have so done, and by what authority? And what be their names? Of what skill are they accounted to be of in their office and vocation?

47. How many have you in your parish that do practise as physicians, or chyrurgions, and are so reputed? How long they have so done, by what authority, of what skill are they accounted to be of in their profession?

48. Have you any in your parish, which have used any enchantments, sorceries, witchcrafts, or incantations, which are not made felony by the statutes of this realm, or any charms; or which do resort to any such for help or counsel?

49. Whether do you know of any other matter of ecclesiastical cognisance worthy the presentment in your judgment, heretofore in these articles not expressed, and which is fit to be reformed in ecclesiastical censure? If you do, you shall likewise present the same by virtue of your oath.

Admonition.

First, for that in great parishes, where divers do come in great multitudes to receive the communion, whereof some do stand excommunicate: to avoid this inconvenience in every parish, the minister and churchwardens shall keep a book of all excommunications brought unto them, and from what court, and of the day, month, and year it was received, and of the parties named so excommunicated, and for what cause, and of the day, month, and year of the denunciation, and likewise of the absolution, to the end that all persons may be drawn to conformity, and none admitted to be partakers of Common Prayer and the Sacraments, who do stand excommunicate, when they offer themselves ready to receive the same.

That in the time of divine service and sermons, all persons behave themselves reverently and attentively, and that all men do sit and continue uncovered, with their hats off, the whole time of divine service and prayers.

That from time to time diligent enquiry be made, what men are born in every parish, and where, when, and by whom every child is baptized: and if in any case of necessity any child or children be

found to be baptized privately in any house, that upon due certificate thereof, the same shall be published in their own parish church where the child or children were born, the next Sunday after notice thereof so taken, that upon such necessity the said child or children were so baptized, and that rightly, that the parish may take notice thereof.

And concerning your transcript of the names of all persons baptized, married, or buried, you shall observe the form prescribed in the book of articles, ministered in the last triennial visitation of the Lord Bishop of London, viz. anno 1624.

At the delivery of your bill of presentment, at the time and place above set down, you are likewise in the said bill to set down the names of all such as have been buried at any time since the day of July last past 1627, being men, maids, or widows; and likewise the minister, churchwardens, and sidemen of every parish, must in the end of the said bill of presentment set down beside their presenting, which they make of all recusants and non-communicants this note following;

Recusants men, }
Recusants women, }
Non-communicants of both sex, }
Communicants of both sex in the whole parish, }

So setting down the number of every one, the minister, churchwardens, and sidemen, must put their hands to this note.

ARTICLES

TO BE

INQUIRED OF

IN THE METROPOLITICALL

VISITATION OF THE MOST

REVEREND FATHER

WILLIAM,

By God's Providence Lord Arch-Bishop of

Canterbury, Primate of all England, and

METROPOLITAN:

In and for the Dioces of WINCHESTER, In the yeere of our LORD GOD 1635, And in the second yeere of his Grace's Tranſlation.

Printed at *London*, by *Richard Badger*,
1635.

THE TENOUR OF THE OATH, TO BE MINISTERED TO THE CHURCHWARDENS AND SIDEMEN.

You shall swear, that you, and every of you, shall duly consider and diligently enquire, of all and every of these articles given you in charge; and that all affection, favour, hatred, hope of reward and gain, or fear of displeasure, or malice set aside; you shall present all and every such person, that now is, or of late was within your parish, or hath committed any offence, or made any default mentioned in these, or any of these articles; or which are vehemently suspected or defamed of any such offence or default: Wherein you shall deal uprightly and fully; neither presenting any, nor sparing to present any, contrary to truth: having in this action GOD before your eyes, with an earnest zeal to maintain truth, and to suppress vice. So help you GOD, and the Contents of this Book.

Concerning the Church, the ornaments thereof, and the Church's possessions.

Imprimis, Whether have you in your several churches and chapels, the whole Bible of the largest volume, and the Book of Common Prayer, both fairly and substantially bound; a font of stone, set up in the ancient usual place; a convenient and decent communion table, with a carpet of silk, or some other decent stuff, continually laid upon the same at time of divine service, and a fair linen cloth thereon, at the time of the receiving of the Holy Communion? And whether is the same table placed in such convenient sort within the chancel or church, as that the minister may be best heard in his prayer and administration: and that the greatest number may communicate? And whether is it so used out of time of divine service, as is not agreeable to the holy use of it, as by sitting on it, throwing hats on it, writing on it, or is it abused to other profaner uses: and are the Ten Commandments set upon the east end of your church or chapel, where the people may best see and read them, and other sentences of Holy Scripture, written on the walls likewise for that purpose?

2. Whether are the afternoon sermons, in your several parishes, turned into catechizing by question and answer; according to the form prescribed in the Book of Common Prayer? And whether doth every lecturer read divine service, according to the liturgy printed by authority, in his surplice and hood, before the lecture? And whether are his Majesty's instructions in all things duly observed?

3. Whether have you in your said church or chapel, a convenient seat for your minister to read service in, together with a comely pulpit set up in a convenient place, with a decent cloth or cushion for the same, a comely large surplice, a fair communion cup, with a cover of silver, a flagon of silver, tin, or pewter, to put the wine in, whereby it may be set upon the communion table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebration of divine service, and administration of the sacraments? And whether have you a strong chest for alms for the poor, with three locks and keys, and another chest for keeping the books, and ornaments of the church, and the register book? And whether have you a register book in parchment, for christenings, weddings,

and burials, and whether the same be kept in all points according to the canons in that behalf provided? And is the mother's Christian name therein registered as well as the father's, and a transcript thereof brought in yearly within one month after the 25th of March, into the lord archbishop, or bishop of the diocese, his principal register? And whether have you in your said church or chancel, a table set of the degrees wherein by law men are prohibited to marry?

4. Whether are your church and chapels, with the chancels thereof, and your parsonage or vicarage house, your parish almshouse and church house, in good reparations: and are they employed to godly, and their right holy uses: is your church, chancel, and chapel decently and comely kept, as well within as without, and the seats well maintained, according to the 85th canon, in that behalf provided? Or have any patrons or others decayed the parsonage houses, and kept a stipendiary priest or curate, in place where an incumbent should be provided? Whether is your churchyard well fenced with walls, rails, or pales, and by whom: and if not, in whose default the same is, and what the defect or fault is? And whether any person have encroached upon the ground of the churchyard, or whether any person or persons, have used anything or place consecrated to holy use, profanely or wickedly?

5. Is your church or chapel decently paved, and is your churchyard well and orderly kept without abuse? Are the bones of the dead decently interred, or laid up in some fit place, as beseemeth Christians? And is the whole consecrated ground kept free from swine and all other nastiness, as becometh the place so dedicated?

6. Whether have any ancient monuments or glass windows been defaced, or any brass incriptions, lead, stone, or anything else belonging to your church or chapel, been at any time purloined, and by whom?

7. Whether have you the terrier of all the glebe-lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes, (whether within your parish or without,) belonging unto your parsonage or vicarage, taken by the view of honest men in your said parish? and whether the said terrier be laid up in the bishop's registry, and in whose hands any of them are now? and if you have no terrier already made in parchment, you the churchwardens and sidemen, together with your parson or vicar, or in his absence with your minister, are to make diligent enquiry and presentment of the several particulars following, and make, subscribe, and sign the said terrier, as aforesaid.

1. How many several parcels of glebe-land, do you know, or have you credibly heard to belong unto your rectory, church, parsonage,

vicarage, &c.; and by what names are they (or any of them) commonly called and known? And what yearly rent have you known or heard to have been paid, unto the parson, vicar, or to his or their assigns, for every, or any of the said parcels?

2. In whose occupation are the said parcels at this present? How much doth each parcel contain by measure of the sixteen foot pole? How is each parcel butted, on every part? and who is to repair the fences on each side thereof?

3. What hedge, ditch, meere, tree, thorn, doole, or distinction, is there now, at this present, whereby the said parcels of church lands may be apparently known and distinguished, from the lands of other men, upon whom they do abut?

4. What cartway, horseway, footway, gates or stiles, do lead from your parsonage or vicarage house, unto every of the said parcels of glebe-land? Declare your knowledge therein?

5. Whether you do know, or have you credibly heard, that some stiles, gates, hedges, ditch, meere, tree, thorn, or other doole (formerly growing or being between the said parcels of glebe, or some of them, and the lands of other men) have been digged up, felled down, destroyed, put by or defaced? And who hath the said parcel (so wronged) in occupation, when the said stile, gate, hedge, ditch, meere, tree, thorn, or other ancient doole, was so digged up, felled down, destroyed, put by or defaced?

Concerning the Clergy.

1. Whether doth your parson, vicar, or curate, distinctly and reverently say divine service upon Sundays and holydays, and other days appointed to be observed by the Book of Common Prayer, as Wednesdays and Fridays, and the eves of every Sunday and holyday, at fit and usual times? And doth he duly observe the orders, rites, and ceremonies, prescribed in the said Book of Common Prayer, as well in reading public prayers and the litany, as also in administering the Sacraments, solemnization of matrimony, visiting the sick, burying the dead, churching of women, and all other like rites and offices of the Church, in such manner and form as in the said Book of Common Prayer he is enjoined, without any omission or addition? And doth he read the book of the last canons yearly, and wear a surplice according to the said canons?

2. Whether have you any lecturer in your parish, who hath

preached in his cloke, and not in his gown, and whether have you any lecturer who will not profess his willingness and readiness to take upon him a living or benefice, with cure of souls, or who hath refused a benefice when it hath been offered unto him?

3. Doth your minister bid holidays and fasting days, as by the Book of Common Prayer is appointed? And doth he give warning beforehand to the parishioners, for the receiving of the holy communion, as the two and twentieth canon requireth; and whether he doth administer the holy communion so often, and at such times, as that every parishioner may receive the same, at the least three times in every year; whereof once at Easter, as by the Book of Common Prayer is appointed? And doth your minister receive the same himself, on every day that he administereth it to others, and use the words of institution according to the book at every time that the bread and wine is renewed, according as by the proviso of the 21st canon is directed? And doth he deliver the bread and wine to every communicant severally, and kneeling? Whether he hath admitted to the holy communion, any notorious offender or schismatic, contrary to the 26th and 27th constitutions, or received any to the communion, being not of his own cure, or put any from the communion who are not publicly infamous for any notorious crime? Doth he use the sign of the cross in baptism, or baptize in any bason, or other vessel, and not in the usual font; or admit any father to be godfather to his own child, or such who have not received the holy communion; or baptize any children that were not born in the parish, or wilfully refuse to baptize any infant in his parish, being in danger, having been informed of the weakness of the said child: and whether the child dieth through his default without baptism?

4. Whether hath your minister married any without a ring, or without banns published three several Sundays or holidays in time of divine service, in the several churches or chapels of their several abodes, according to the Book of Common Prayer, or in times prohibited, albeit the banns were thrice published, without a licence or dispensation from the archbishop, or bishop of the diocese, or his chancellor, first obtained in that behalf? Or not betwixt the hours of eight and twelve in the forenoon, or have married any in any private house, or if the party be under the age of twenty-one years, before their parents or governors have signified their consent unto him?

5. Doth he refuse to bury any which ought to be interred in Christian burial, or defer the same longer than he should; or bury any in Christian burial, which by the constitutions of the Church of England, or laws of the land, ought not to be so interred?

6. Is your minister a preacher allowed? If yea, then by whom? If not, whether doth he procure some who are lawfully licensed, to preach monthly among you at the least?

7. Doth your minister (being licensed) preach usually according to the canons, either in his own cure, or in some other church or chapel near adjoining, where no other preacher is, and how often hath he been negligent in that behalf, and doth he preach standing, and with his hat off? Or whether doth he or his curate upon every Sunday, when there is no sermon, read an homily, or some part thereof, according as he ought to do: or in case he be not licensed to preach, doth he take upon him to preach or expound the Scriptures in his own cure, or elsewhere? If so, then you are to present the same, the time and place, when and where he doth it?

8. Doth your minister use to pray for the king's majesty king Charles, and for the queen's majesty, prince Charles, and all the royal progeny, with addition of such style and titles as are due to his highness, and exhort the people to obediencc to his majesty, and all magistrates in authority under him? And doth he also pray for all archbishops, bishops, and other ecclesiastical persons?

9. Is your minister continually resident upon his benefice, and how long time hath he been absent, and in case he be licensed to be absent, whether doth he cause his cure to be sufficiently supplied, according to the canons? Or in case he hath another benefice, whether doth he supply his absence by a curate sufficiently licensed to preach in that cure where he himself is not resident? Or otherwise, in case the smallness of the living cannot find a preaching minister, doth he preach at both his benefices usually?

10. Doth your minister or curate serve any more cures than one? If yea, then what other cure doth he serve, and how far are they distant?

11. Doth your minister or curate every Sunday and holiday, before evening prayer, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandmandments, Articles of the Belief, and in the Lord's Prayer, and the Sacraments, according as it is prescribed in the Catechism, set forth in the Book of Common Prayer only? And if he do not, where is the fault, either in the parents and masters of the children, or in the curate neglecting his duty? And is he careful to tender all such youths of his parish as have been well instructed in their Catechism, to be confirmed by the bishop in his visitation, or any other convenient time, as is appointed by the book aforesaid?

12. Doth your minister in the rogation days go in perambulation of the circuit of the parish, saying and using the prayers, suffrages,

and thanksgiving to God, appointed by law, according to his duty, thanking God for His blessings, if there be plenty on the earth; or otherwise, to pray for His grace and favour, if there be a fear of scarcity?

13. Hath your minister admitted any woman, begotten with child in adultery, or fornication, to be churched without licence of the ordinary?

14. Hath your minister, or any other preacher, baptized children, churched any woman, or ministered holy communion in any private house, otherwise than by law is allowed?

15. Doth your minister endeavour and labour diligently to reclaim the popish recusants in his parish from their errors (if there be any such abiding in your parish)? Or whether is your parson, vicar, or curate, over conversant with, or a favourer of recusants, whereby he is suspected not to be sincere in religion?

16. Hath your minister taken upon him to appoint any public or private fasts, prophecies, or exercises, not approved by law, or public authority, or hath used to meet in any private house or place, with any person or persons, there to consult how to impeach or deprave the Book of Common Prayer, or the doctrine or discipline of the Church of England? If yea, then you shall present them all.

17. Hath your minister stayed the publication of any excommunications or suspensions, or doth he every half year denounce in his parish church, all such of his parish as are excommunicated, and persevere therein without seeking to be absolved; or doth he wittingly and willingly keep company with such as are excommunicate: and hath he admitted into your church any person excommunicate, without a certificate of his absolution from the ordinary, or other competent judge?

18. Doth your minister carefully look to the relief of the poor, and from time to time call upon his parishioners to give somewhat as they can spare, to godly and charitable uses, especially when they make their testaments?

19. Whether your minister, or any having taken holy orders, being now silenced, or suspended, or any other person of your knowledge, or as you have heard, hold any conventicles, or doth preach in any place, or use any other form of divine service than is appointed in the Book of Common Prayer? if yea, then you are to present their names, and with whom.

20. Whether is your curate licensed to serve, by the bishop of this diocese, or by any other, and by whom?

21. Doth your minister use such decency and comeliness in his apparel, as by the 47th canon is enjoined: is he of sober behaviour,

and one that doth not use such bodily labour, as is not seemly for his function and calling?

22. Is your minister noted or defamed, to have obtained his benefice or his orders, by simony, or any other way defamed, to be a simoniacal person, or any way noted to be a schismatic, or schismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of taverns, inns, or alehouses, or any place suspected for ill rule: or is he a common drunkard, a common gamester, or player at dice, a swearer, or one that applieth himself not at his study, or is otherwise offensive and scandalous to his function or ministry?

23. Doth your preacher or lecturer read divine service, before his sermon, or lecture, and minister the sacraments twice a year at least in his own person, according to the canons?

24. When any person hath been dangerously sick in your parish, hath he neglected to visit him, and when any have been parting out of this life, hath he omitted to do his last duty in that behalf?

25. Doth your minister, curate, or lecturer, in his or their sermons deliver such doctrine as tends to obedience and the edifying of their auditory in faith and religion, without intermeddling with matters of state, not fit to be handled in the pulpit, but to be discussed by the wisdom of his majesty and his counsel? And if you find any fault herein, you shall present them.

Schoolmasters.

1. Doth any in your parish openly or privately take upon him to teach school, without licence of the ordinary, and is he conformable to the religion now established? And doth he bring his scholars to the church, to hear divine service and sermons? And doth he instruct his scholars in the grounds of the religion now established in this Church of England, and is he careful and diligent to benefit his scholars in learning?

2. Doth your schoolmaster teach and instruct his youth in any other catechism than is allowed by public authority? And what catechism is it that he so teacheth?

3. Is any living or means given towards the erection or maintenance of the school withholden back or otherwise employed, and by whom?

4. Doth any keep school in the chancel or church, by which means that holy place and the communion table are many ways profaned, and the windows broken ?

Parish Clerks and Sextons.

1. Have you a fit parish clerk, aged twenty years at least, of honest conversation, able to read and write ? Whether are his and the sexton's wages paid without fraud, according to the ancient custom of your parish : if not, then by whom are they so defrauded or denied ? by whom are they chosen ? and whether the said clerk is approved by the ordinary ? and hath he taken an oath, as in such cases is fitly required : and is he diligent in his office, and serviceable to the minister ? and doth he take upon him to meddle with anything above his office : as churching of women, burying the dead, or such like ?

2. Doth your clerk or sexton keep the church clean, the doors locked at fit times ? Is anything lost or spoiled in the church through his default ? Are the communion table, font, books, and other ornaments of the church kept fair and clean ? Doth he suffer any unseasonable ringing, or any profane exercise in your church ? Or doth he, when any is passing out of this life, neglect to toll a bell, having notice thereof ?

Concerning the Parishioners.

1. Whether any of your parishioners being sixteen years of age or upwards, or others lodging or commonly resorting to any house within your parish, do wilfully absent themselves from your parish church, upon Sundays or holydays at morning and evening prayers ? Or who come late to church, and depart from church before service be done upon the said days ? Or who do not reverently behave themselves during the time of divine service, devoutly kneeling, when the general confession of sins, the litany, the ten commandments, and all prayers and collects are read, and using all due and lowly reverence, when the blessed name of the Lord Jesus Christ is mentioned, and standing up when the articles of the Belief are read : or who do cover their heads in the church during the time of divine

service, unless it be in case of necessity, in which case they may wear a night-cap or coif? or who do give themselves to babbling, talking, or walking, and are not attentive to hear the word preached, or read? Whether any of your parish, being of sixteen years of age or upwards, do not receive the holy communion in your church thrice every year; whereof once at Easter, and whether they do not devoutly kneel at the receiving thereof? and whether any having divers houses of remove, do shift from place to place, of purpose to defeat the performance of their Christian duties in that behalf?

2. Whether any of your parishioners, being admonished thereof, do not send their children, servants, and apprentices to the minister, to be catechized upon such Sundays and holydays as are appointed? Or whether any of them do refuse to come; or if they come, refuse to learn those instructions set forth in the Book of Common Prayer?

3. Whether any of your parish do entertain within their house, any sojourner, common guests, or other persons who refuse to frequent divine service, or receive the holy communion, as aforesaid? Present their names, their qualities, or conditions.

4. What recusant papists are there in your parish, or other sectaries? Present their names, qualities, or conditions? Whether they keep any schoolmaster in their house which cometh not to church to hear divine service and receive the communion? What is his name, and how long hath he taught there or elsewhere?

5. Whether any of the said popish recusants, or other schismatics, do labour to seduce and withdraw others from the religion now established? Or instruct their families or children in popish religion: or refuse to entertain any, especially in place of greatest service, or trust, but such as concur with them in their opinions?

6. How long have the said popish recusants abstained from divine service, or from the communion, as aforesaid?

7. Is there any in your parish that retain, sell, utter, or disperse any popish books, writings, or other books, libraries, or writings of any sectaries, touching the religion, state, or government ecclesiastical of this kingdom of England, or keep any monuments of superstition uncancelled or undefaced?

8. Whether have you any in your parish, which heretofore being popish recusants or sectaries, have since reformed themselves, and come to church to hear divine service, and to receive the sacraments? If yea, then who are they? and how long since they so reformed themselves? and whether they still remain and abide in that conformity?

9. Is there any in your parish that refuse to have their children baptized, or themselves to receive the communion at the hands of

your minister, taking exception against him, and what causes or exceptions do they allege? or have any married wives refused to come to church, according to the Book of Common Prayer, to give God thanks after their child-birth, for their safe deliverance? And whether do any of, or in your parish, refuse to have their children baptized in your parish church, according to the form prescribed in the Book of Common Prayer?

10. Do any of your parish usually go to other parish churches to hear divine service or sermons? Or do they communicate, or baptize their children in any other parish?

11. Whether there be any in your parish who will come to hear the sermon, but who will not come to public prayers appointed by the Book of Common Prayer, making a schism or division (as it were) between the use of public prayer and preaching?

12. What persons within your parish, for any offence, contumacy, or crime, of ecclesiastical cognizance, do stand excommunicate? present their names, and for what cause they are excommunicated, and how long they have so stood, and what person or persons do wittingly and usually keep them company?

13. Whether any, not being in orders, do execute any priestly or ministerial office, in your church, chapel, or churchyard, and what be their names?

14. Whether any in your parish, that having heretofore taken upon him the order of priesthood or deacon, hath since relinquished the same, and lives as a layman neglecting his vocation?

15. Hath any person in your parish quarrelled, or stricken, or used any violence to your minister, or have stricken or quarrelled with any other person within your church, or churchyard, or demeaned himself disorderly in the church, by filthy or profane talk, or any other base or immodest behaviour? or hath disturbed the minister in time of divine service? or hath libelled or spoken slanderous words against your minister, to the scandal of his vocation, or defamed any of his neighbours, touching any crime of ecclesiastical cognizance?

16. Whether any of, or in your parish, without consent of the ordinary, or other lawful authority, have caused any to do penance, or to be censured or punished for any matter of ecclesiastical cognizance, by any vestry meetings, or otherwise by their own authority? Or have taken any money or commutation for the same? Present their names that have done it? And who have been so punished? In what manner and upon what cause?

17. Whether any person in your parish do exercise any trade or labour, buy or sell, or keep open shops or warehouses upon any Sun-

day or holyday by themselves or their servants, or apprentices, or have otherwise profaned the said days, contrary to the orders of the Church of England? And whether there be any innkeepers, alehouse keepers, victuallers, or other persons, that permit any persons in their houses, to eat, drink, or play, during the time of divine service or sermon, or reading the homilies in the forenoon or afternoon, upon those days?

18. Whether the fifth day of November be kept holy, and thanksgiving made to God for his majesty's and this state's happy deliverance, according to the ordinance in that behalf?

19. Whether any of your parish hold or frequent any conventicles or private congregations, or make or maintain any constitutions, agreed upon in any such assemblies? Or any that do write, or publicly or privately speak against the Book of Common Prayer, or anything therein contained, or against any of the Articles of Religion, agreed upon in anno 1562, or against the king's supremacy in causes ecclesiastical, or against the oath of supremacy, or of allegiance, as pretending the same to be unlawful and not warrantable by the word of God? Or against any of the rites or ceremonies of the Church of England, now established? Or against the government of the Church of England under the king's most excellent majesty, by archbishops, bishops, deans, archdeacons, and other officers of the same; affirming that the same is repugnant to the word of God, and that the said ecclesiastical officers are not lawfully ordained? Or whether there be any authors, maintainers, or favourers of heresy or schism, or there be suspected to be Anabaptists, Libertines, Brownists, of the family of love, or of any other schisms? Present their names.

20. Whether any in your parish have married within the degrees by law prohibited, and where, and by whom? And whether any couple in your parish being lawfully married, live apart one from the other, without due separation by the law; or any that have been divorced, that keep company with any other at bed or at board?

21. Whether do any persons administer the goods of the dead without lawful authority, or suppress the last will of the dead? Or are there in your parish any wills not yet proved, or goods of the dead (dying intestate) left unadministered? By authority in that behalf you shall not fail to present the executors and all others faulty therein: and also how many persons being possessed of any goods and chattels, have died within your parish since the 10th day of February, 1634.

22. Whether any withhold the stock of the Church, or any goods or other things given to good and charitable uses?

23. Whether your hospitals and almshouses, and other such houses and corporations, founded to good and charitable uses, and the lands, possessions, and goods of the same, be ordered and disposed of as they should be? And do the masters, governors, fellows, and others of the said houses and corporations, behave and demean themselves according to the godly ordinances and statutes of their several foundations?

24. Whether have you any in your parish to your knowledge or by common fame or report, which have committed adultery, fornication, or incest; or any which have imprudently bragged or boasted, that he or they have lived incontinently with any person or persons whatever; or any that have attempted the chastity of any woman, or solicited any woman to have the carnal knowledge of her body; or which are commonly reputed to be common drunkards, blasphemers of God's holy name, common swearers, common slanderers of their neighbours, and sowers of discord, filthy and lascivious talkers, usurers, simoniacal persons, bawds or harbourers of women with child, which be unmarried, or conveying or suffering them to go away before they have made satisfaction to the Church; or any that having heretofore been presented, or suspected of any of the aforesaid crimes, have for that cause departed your parish, and are now returned again? Or any which have used any enchantments, sorceries, incantations, or witchcrafts, which are not made felony by the statutes of this realm, or any which have committed any perjury in any ecclesiastical court, in an ecclesiastical cause, or which have committed any forgery, punishable by the ecclesiastical laws, and the procurors and abettors of the said offences; you shall truly present the names of all and singular the said offenders, and with whom they have committed the said offences, in case they have not been publicly punished to your knowledge for the same crimes.

Physicians, Chirurgeons, and Midwives.

1. How many physicians, chirurgeons, or midwives, have you in your parish? How long have they used their several sciences or offices, and by what authority? and how have they demeaned themselves therein, and of what skill accounted to be in their profession?

Touching the Churchwardens and Sidemen.

1. Whether you and the churchwardens, questmen, or sidemen from time to time, do, and have done their diligence, in not suffering any idle person to abide either in the churchyard, or church porch, in service or sermon-time, but causing them either to come into the church to hear divine service, or to depart, and not disturb such as be hearers there? And whether they have, and you do diligently see the parishioners duly resort to the church every Sunday and holiday and there to remain during divine service and sermon? And whether you or your predecessors, churchwardens there, suffer any plays, feasts, drinkings, or any other profane usages, to be kept in your church, chapel, or churchyard, or have suffered to your and their uttermost power and endeavour, any person or persons to be tippling or drinking in any inn or victualling house in your parish, during the time of divine service or sermon, on Sundays and holidays?

2. Whether, and how often have you admitted any to preach within your church or chapel, which was not sufficiently licensed? And whether you, together with your minister, have not taken diligent heed and care, that every parishioner being of sixteen years of age or upwards, have received thrice every year as aforesaid: and also that no strangers have usually come to your church, from their own parish church?

3. Whether have there been provided against every communion, a sufficient quantity of white bread, and good and wholesome wine for the communicants that shall receive? And whether that wine be brought in a clean and sweet standing pot of pewter, or of other purer metal?

4. Whether were you chosen by the consent of the minister and the parishioners? And have the late churchwardens given up a just account for their time, and delivered to their successors by bill indented the money, and other things belonging to the church, which was in their hands? and are the alms of the church faithfully distributed to the use of the poor?

5. Whether do you see the names of all preachers which are strangers and preach in your parish churches, to be noted in a book for that purpose, and whether every preacher do subscribe his name, and of whom he had his licence?

6. Whether there be any legacies withholden given to the church or poor people, or to the mending of highways, or otherwise by the

testators? In whose name it is, by whom it was given, and by whom it is withholden?

7. Do you know of anything that hath been complained of, that is not yet redressed?

Concerning Ecclesiastical Magistrates and Officers.

1. Whether do you know or have heard of any payment, composition or agreement, to or with any ecclesiastical magistrate, judge, or officer for winking at or sparing to punish any person for any offence of ecclesiastical cognizance, or for suppressing or concealing of any excommunication, or any other ecclesiastical censure, of or against any recusant, or any other offender in the cases aforesaid? What sum of money, or other consideration hath been received or promised, by, or to any of them, in that respect, by whom, and with whom?

2. Hath any person within your parish paid or promised any sum of money or other reward, for commutation of penance, for any crime of ecclesiastical cognizance? If so, then with whom? When, and for what, and how hath the same been employed?

3. Are your ecclesiastical judges and their substitutes masters of arts, or bachelors of the laws at the least, learned and practised in the civil and ecclesiastical laws; men of good life and fame, zealously affected in religion, and just and upright in executing their offices? Have they heard any matter of office privately in their chambers, without their sworn registers' or their deputies' presence?

4. Do you know, or have you heard, that any ecclesiastical judge, officer, or minister, hath received or taken any extraordinary fees, or other rewards or promises, by any ways or means, directly or indirectly, of any person or persons whatsoever, either for the granting of the administration of the goods and chattels of those that have died intestate, to one before another, or for allotting of larger portions of the goods and chattels of those that have died intestate, to one more than to another: or for allowing larger and unreasonable account, made by executors or administrators, or for giving them *quietus est*, or discharges, without inventory or account, to defraud creditors, legataries, or those who are to have portions. And what sums of money do you know, or have you heard, that any ecclesiastical judge or officer hath taken out of the estate of any dying intestate, upon pretence to bestow the same in *pios usus;* and how have the same been bestowed?

5. Hath any ecclesiastical magistrate, judge, officer, or any exercising ecclesiastical jurisdiction within this your diocese: or any advocate, register, proctor, clerks, apparitors, or other minister belonging to the same ecclesiastical courts, exacted or taken by any ways or means, directly or indirectly, extraordinary or greater fees than are due and accustomed? And whether is there a table for the rates of all fees, set up in their several courts and offices? And whether they have sent or suffered any process to go out of the ecclesiastical courts otherwise than by law they ought? or have they taken upon them the offices of informers or promoters to the said courts, or any other way abused themselves in their offices, contrary to the law and canons in that behalf provided?

6. What number of apparitors have every several judge ecclesiastical? and wherein, and in what manner is the country overburdened by them? And wherein have they caused or summoned any to appear in the said courts, without a presentment or citation first had? Or whether have they threatened any to prosecute them in the said courts, if they would not give them some rewards, and what bribes in that behalf have they taken?

7. What reward or fees hath any of the apparitors taken to save the journeys to the ecclesiastical court of any persons, and what (after composition so made) have they or any of them taken and received, and what acquittance or discharge have they given or promised them, and whether have they not cited some to appear before the archdeacon, or his official, after they have been ordered by the commissary, and done their penance accordingly, and whom have they so cited and troubled, and what hath it cost them, as you know or have heard, or by enquiry can find?

If you know of any other default or crime of ecclesiastical cognizance you are to present the same by virtue of your oaths.

The minister of every parish may and ought to join in the presentment with the churchwardens and sidemen, and if they will not present, the minister may and ought himself to present the defaults and crimes aforesaid: and there must be several presentments made to every several article: and the minister, church-wardens, and swornmen, are to meet and confer about the said presentments, and answering of every of the aforesaid articles.

ARTICLES

TO BE ENQUIRED OF

By the Miniſter, Churchwardens, and

Sidemen of every Parish and Chappelry,

within the Deanry of [Shorham][a].

In the Yeere of our Lord God 16[37,] and

Preſentment to be made by them, con-

taining a particular anſwer to

every Article.

Printed at London, by *I. B.*

16[37.]

[a] [The word Shorham and the figures enclosed in brackets are left blank in the original and written in in ink; Shorham is a peculiar of Canterbury, see art. 47, p. 450.]

THE FORME OF THE OATH TAKEN BY THE CHURCHWARDENS AND SIDEMEN.

You shall sweare, that you, and every of you shall diligently inform yourselves of these articles given you in charge, and that all favour, hatred, hope, feare, or any other corrupt affection set aside, you shall present all and every such person now, or lately of your parish, which have committed any offence comprised in any of these articles, or which are vehemently suspected, or defamed of any such offence, wherein you shall deal according to an upright conscience, neither presenting or sparing to present any person contrary to truth. So helpe you God, and His faithfull promises in Jesus Christ.

Concerning the Church.

1. Whether have you in your church or chapel all things requisite for the Common Prayer, and due administration of the Sacraments, and namely, a fair Bible, the Book of Common Prayer, lately ordained only to be used, the Book of Homilies lately by authority printed, a font of stone set up in the ancient usual place, a decent communion table standing upon a frame, with a carpet of silk, or some other seemly stuff, to be always laid there in the time of divine service, and a fair linen cloth to lay thereon at the time of communion, a fair communion cup with a cover of silver, a flagon or stoup of silver or pewter to contain the wine upon the communion table, a decent pulpit, with a cloth or cushion for the same, a convenient seat to read service in, a comely large surplice, a strong chest for alms for the poor, with three locks and keys, and another chest for keeping the ornaments of the church and register book.

2. Whether is the communion table placed in such sort within the chancel or church, as that the greatest number of parishioners may most conveniently receive? And whether in time of divine service, or at any other time, it be unreverently used, as by sitting, leaning, throwing hats, or writing thereon, and whether the parishioners make any assembly thereat which is not agreeable to the holy end for which it was ordained, or is it abused to any other profane use?

3. Whether are the ten commandments set up on the east end of your church or chapel, where the people may best read them; whether are the seats of your church or chapel well maintained, and the walls fair, beautified and adorned with sentences of the scripture written thereon?

4. Whether have you a register book in parchment of all christenings, weddings, and burials, and whether is the same kept according to the canons, and a transcript thereof brought yearly into the office of principal registry of the lord Archbishop of Canterbury, and whether doth your minister upon every Sunday read the names of such as have been christened, married, or buried the week before, and have you a table of degrees wherein marriage is prohibited?

5. Whether your church, chapel, chancel, or churchyard be kept in good reparations, as well within as without, whether any profanation be, or have been used in them, by fighting, brawling, gaming, and playing by men or boys, or by any other means, or whether any

man hath encroached upon them? And whether your parsonage or vicarage house, and all housing thereunto belonging, be likewise maintained in sufficient reparations, and employed to their right uses and ends?

6. Whether have you a terrier of all the glebe lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes lying within or without your parish, which belong to your parsonage or vicarage, and in whose hands it doth remain: if not, you shall (together with your minister) make diligent enquiry of all the premises, and exhibit with your next presentment a true note of them in parchment, subscribed with your hands, specifying how they are buttalled or bounded, and in whose occupation at this present they are?

Concerning the Minister.

7. Whether divine service be said in your church by your minister distinctly and reverently upon Sundays, and such holidays as are appointed to be observed by the Book of Common Prayer, and their eves, and upon Wednesdays and Fridays, at usual and convenient times; whether doth he not often omit the litany, and other parts of divine service: and whether doth he in ministering the sacraments, solemnizing of matrimony, visitation of the sick, burying the dead, churching of women, or any other rites and offices of the church, use the forms of prayer prescribed in the same book, without any omission or addition: and whether doth he wear a surplice according to the canon?

8. Whether doth your minister solemnly give warning to his parishioners for the holy communion, and for all holydays, and fasting days: and whether doth he minister the communion so often, and [at] such convenient times, that every parishioner may receive thrice every year: and doth the minister receive the same every time that he administereth it to others, and use the words of institution at every time the bread and wine is renewed: and whether doth he admit to the holy communion any notorious offenders, schismatics, or strangers of other parishes, or reject any who are not by presentment or public scandal infamous for some notorious crime?

9. Whether doth your minister visit the sick, when he is thereunto desired, to comfort and instruct them, and whether doth he offer to confer with recusants in your parish, in case there be any?

10. Whether doth your minister admit any father to be godfather

to his own child, or any to be godfathers and godmothers which have not received the holy communion, or doth not use the sign of the cross in baptism, or doth baptize in any bason, or other vessel, and not in the usual font, or doth baptize any children that were not born in the parish, or doth refuse to baptize, or doth defer the same longer than he should, and whether by his default any child hath died without baptism in your parish?

11. Whether doth your minister marry any in any exempt place, or without banns published three several Sundays, or holydays, or without a sufficient dispensation or license, or without license in times prohibited, albeit the banns were thrice published, or not between the hours of eight and twelve in the forenoon, or if the parties be under the age of one and twenty years, before their parents have signified their consent to him?

12. Whether doth your minister refuse to bury any which ought to be interred in Christian burial, or doth defer the same longer than he should, or bury any in Christian burial which by the constitutions of the Church of England ought not so to be interred?

13. Whether doth he preach, minister the communion, baptize children, or church women (unless in case of necessity) or in any case without a faculty solemnize matrimony in private house, or doth he keep or suffer any fasts, or prophecies, exercises, exorcisms, without lawful authority, or doth hold or suffer any private conventicles?

14. Whether doth he frequent taverns, alehouses, or any place suspected for incontinency, or doth table or lodge in any such house, or is he an usual gamester at dice, cards, tables, or any unlawful game, a swearer or drunkard, or one that doth not apply himself to his study, or doth not use decency in his apparel, or doth use bodily labour not fit for his calling, or is otherwise offensive or scandalous to his function and ministry?

15. Whether is he continually resident upon his benefice, and how long hath he been absent from the same (in case he be licensed to be absent): whether doth he cause his cure to be sufficiently supplied, and whether (if he be allowed a preacher) doth he preach one sermon every Sunday in your parish, or in some other near adjoining? Or (if not so allowed) doth procure monthly sermons, and read homilies, and whether (not being so allowed) doth he expound any scripture, or suffer any man to preach in your church, whom ye have not known to have been sufficiently licensed, and who hath not first subscribed his name together with the day when he did preach, and who was not soberly and decently apparelled?

16. Whether doth your minister read divine service and minister the sacraments twice every year at the least in his own person, and

whether doth he use the form of prayer before his sermon for the king's most excellent majesty, exhorting the people to obedience to his majesty, and other magistrates in authority under him?

17. Whether doth your minister on Sundays and holydays catechize the youth and ignorant persons in your parish? And whether doth he not admit any woman to be churched who were begotten with child in adultery or fornication without licence from the ordinary, and whether doth he in the Rogation days use the perambulation of the circuit of the parish?

18. Whether doth he every six months denounce in his parish church all such of his parish as do persevere in the sentence of excommunication, not seeking to be absolved, and whether hath he admitted any such excommunicate person to the communion or to the church, without certificate of his absolution, and whether doth he, or any of your parish, familiarly frequent the company of any such excommunicate person?

19. Whether is your curate licensed to serve? if he be so, then by whom?

Schoolmasters.

20. Doth any of your parish take upon him to teach school without license of the ordinary, and is he conformable to the religion now established; is he of any base trade or occupation, or otherwise reprovable in life, and doth he bring his scholars to the church to hear divine service, and sermons, and doth he instruct his scholars in the grounds of religion now established in this Church of England, and is he careful and diligent to benefit his scholars in learning?

Parish Clerks and Sextons.

21. Have you a fit parish clerk, aged twenty years at least, of honest conversation, able to read and write? whether are his and the sexton's wages paid without fraud, according to the ancient custom of your parish; if not, then by whom are they so defrauded or denied; by whom are they chosen, and whether the said clerk be approved by the ordinary, and hath he taken an oath, as in such cases is fit and required; and is he diligent in his office, and serviceable to the minister, and doth he take upon him to meddle with any thing above his office, as churching of women, burying the dead, and such like?

22. Doth your clerk or sexton keep the church clean, the doors locked; is any thing lost or spoiled in the church through his default; doth he suffer any unseasonable ringing, or any profane exercise in your church, or doth he (when any is passing out of this life) neglect to toll a bell, having notice thereof?

Midwives, Physicians, and Chirurgeons.

23. How many midwives have you in your parish which exercise that office, how long have they so done, and by what authority? Also, how many in your parish do practise as physicians or chirurgeons, how long have they so done, and of what skill are they reputed in their profession?

Touching Churchwardens and Sidemen.

24. Whether have the churchwardens and sidemen from time to time done their diligence in not suffering any idle person to abide either in the church-yard or church-porch in service or sermon time, and whether have and do they diligently see the parishioners duly resort to the church every Sunday and holyday, and there to remain during divine service and sermon, and whether have they suffered any plays, feasts, drinkings, or any profane usages to be kept in the church, chapel, or churchyard, or have not diligently searched every Sunday or holiday, whether any person or persons be tippling or drinking in any inn or victualling house in your parish, during the time of divine service or sermon?

25. Whether, and how often have they admitted any to preach within your church or chapel, which was not sufficiently licensed, whether they together with the minister have not taken diligent heed and care that every parishioner being of the age of sixteen years and upwards, have received thrice every year, and also that no strangers have usually come from their own parish church to theirs?

26. Whether have there been provided against every communion a sufficient quantity of fine white bread, and of good and wholesome wine for the communicants that shall receive, and whether that wine be brought in a clean and sweet standing pot of pewter, or other finer metal?

27. Whether have the late churchwardens given up a just account for their time before the minister and parishioners, and delivered to their successors the money, and other things belonging unto the church, which was in their hands, and are the alms of the church faithfully distributed to the use of the poor?

Touching Apparitors.

28. What number of apparitors resort among you, and in what manner is the country overburdened by them, and wherein have they caused or summoned any to appear in court, and of their own authority discharged them again, or whether have they threatened to persecute any of your parish, if they would not give them some rewards, and what bribes in that behalf have they taken?

Articles concerning the Parishioners, and other of the Laity.

1. Whether is there any within your parish that hath or doth impugn the king's majesty's supremacy and authority in causes ecclesiastical, or doth any way, or in any part impeach the same, being restored to the crown by the laws of the realm established in that behalf?

2. Whether is there any in your parish that denieth the Church of England by law established under the king's most excellent majesty, to be a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles?

3. Whether is there any in your parish, that doth impugn any of the articles of religion, agreed upon *in anno* 1562, and established in the Church of England?

4. Whether is there any in your parish, that do impugn and speak against the rites and ceremonies established in the Church of England, or the lawful use of them? you shall present their names.

5. Whether is there any in your parish that do impugn the government of the Church of England under the king's most excellent majesty, by archbishops, bishops, deans, archdeacons, and the rest that bear office in the same, affirming that the same is antichristian or repugnant to the word of God?

6. Whether is there any in your parish that impugn the form of consecration and ordaining of archbishops, bishops, priests, or deacons, affirming that the same is repugnant to the word of God: or that they, who are so ordered in the same form, are not lawfully made?

7. Whether is there any in your parish that doth hold or frequent any conventicles, or private meetings, and there do confer or agree upon any private orders, other than such as are by the canons set forth by public authority, to be by them, or any others in church-government observed?

8. Whether any persons have lurked or tippled in taverns or ale-houses, on Sundays, or other holydays, or used his or their manual craft, trade, or mystery, or any bodily labour, or kept their shops open upon the said days or any of them, especially in the time of divine service?

9. Whether are there any in your parish that do or have profaned (since his majesty's general pardon) the Lord's day, called Sunday, or any other holyday, contrary to the orders of the Church of England prescribed in that behalf?

10. Whether hath any person in your parish quarrelled, stricken, or used any violence unto, or with your minister, or any other, in the church or churchyard, or used himself disorderly in the church by filthy and profane talk, or any other rude and immodest behaviour?

11. Whether is that due reverence and humble submission used within your church or chapel in the time of divine service, as by the eighteenth constitution is prescribed? And whether each one in the church or chapel do apply and order himself there in the time of divine service, as by the latter part of the same constitution is most commendably enjoined?

12. Whether the churchwardens and questmen do every Sunday and holiday diligently search who absenteth himself or herself from church, or whether do they suffer any to abide in the church-porch or church-yard in the time of common prayer or sermon?

13. Whether the churchwardens do provide against every communion, with the advice of the minister, a sufficient quantity of fine white bread, and of good and wholesome wine, for the number of the communicants that shall receive, and that to be brought in a clean and sweet standing pot of pewter, or other clean metal?

14. Whether have any in your parish been godfathers or godmothers to their own children; or whether your minister, or any godfathers or godmothers have used or do use any other form, answer, or speech in baptism, than is in the Book of Common Prayer appointed; whether any which have not communicated be ad-

mitted to be godfathers or godmothers, contrary to the twenty-ninth canon?

15. Whether is there any in your parish that do refuse to have their children baptized, or themselves to receive the communion at the hands of your minister, because he is no preacher? You shall present their names, and if your minister, sithence the publishing of the said book of canons, have received any such persons (being not of his own cure) to the communion, or baptized any of their children, you shall likewise present him.

16. Whether do all fathers, mothers, masters, or mistresses, cause their children, servants, and apprentices, to come to the catechism upon the Sundays and holydays, before evening prayer, to hear, and to be instructed and taught therein? and those that do not their duty herein, you shall present their names.

17. Whether have you, or your predecessors, churchwardens there, suffered since the last pardon, any plays, feasts, banquets, church-ales, drinkings, or any other profane usages to be kept in your church, chapel, or churchyard, as bells to be rung superstitiously upon holydays at even, abrogated by the Book of Common Prayer, contrary to the sixty-eighth canon?

18. How many inhabitants within your parish, men or women, above the age of sixteen years, do refuse to frequent divine service, established by public authority of this realm, or to receive the holy communion, or are negligent therein: what be their names, and what degree, or state or trade of life are they? You are to present them all of each sort.

19. Whether do any of the inhabitants within your parish entertain within their house any sojourners, lodgers, or any common resorters of guests, who refuse to frequent divine service, or refuse the holy communion, as aforesaid; what be their names, and of what quality and condition are they?

20. Whether any of the said popish recusants be of insolent behaviour, not without public offence, or do boldly busy themselves in seducing or withdrawing others either abroad, or in their own families, by instructing their children in popish religion, or by refusing to entertain any, especially in place of greatest service or trust, but such as concur with them in opinion of religion, and what be their names that do so?

21. How long the popish recusants have obstinately abstained either from divine service or from communion as is aforesaid, whether of any long time, or only since his majesty's reign, and how long?

22. What persons aforesaid within your parish, either for the offence aforesaid, or for any other contumacy or crime, do remain

excommunicated: what be their names, and for what cause, and how long have they so stood excommunicated?

23. Whether were you the churchwardens and questmen chosen by the consent of the minister and parishioners, in Easter week, according to the eighty-ninth or ninetieth canons? And whether have the churchwardens before you given up a just account of their time, and delivered to you their successors, whatsoever money or other things of right belonging to the church, which was in their hands, according to the eighty-ninth canon?

24. Whether do all persons above the age of sixteen years, usually resort to hear divine service upon Sundays and holydays approved? And whether hath each one of your parishioners (being above the age of sixteen years, aforesaid) received the holy communion thrice this last year, chiefly once at Easter, in your parish church, kneeling. If no, then you shall present their names which have not so done.

25. Whether you have a fit parish clerk, aged twenty years at the least, of honest conversation, and sufficient for reading and writing? and whether are his and the sexton's wages paid without fraud, according to the most ancient custom of your parish? If not, then by whom is he so defrauded and denied? and whether he be chosen by the parson or vicar, or by whom, according to the ninety-first canon?

26. Whether doth your clerk or sexton keep the church clean, the doors locked? is any thing lost or spoiled through his default? or doth he (when any is passing out of this life) neglect to toll the bell, having notice thereof?

27. Whether have any in your parish been married within the prohibited degrees forbidden by law, and expressed in a certain table published by authority, in an. 1563. If yea, then you shall present their names: and whether have you the said table publicly set up in your church, and fastened to some convenient place?

28. Whether doth any, heretofore divorced, or married, and not divorced, keep company at bed and board, as man and wife, with any other man or woman, than with the person that he or she was married unto, and what be their names? If the parties now so living together, say that they be married, when and where were they married: and how long have they so continued together?

29. Whether have you in your parish, to your knowledge, or by common fame and report, any who have committed adultery, fornication, or incest, or any bawds, harbourers, or receivers of such persons, or publicly suspected thereof, which have not been publicly punished to your knowledge? If yea, then with whom? And whether are there any which are by common fame and report reputed, and taken to be common drunkards, blasphemers of God's holy name,

common and usual swearers, filthy speakers, railers, sowers of discord among their neighbours, or speakers against ministers' marriages, usurers contrary to the statute made in the seven and thirtieth year of King Henry the eighth, simoniacal persons, fighters, brawlers, or quarrellers in the church or churchyard: you shall not fail to present their names.

30. Whether have you in your parish received, or harboured any woman begotten with child out of wedlock, and suffered them again to depart without penance first inflicted upon them by their ordinary? You shall truly present as well the party harbouring, as harboured, and who is suspected to have committed incontinency with her.

31. Whether any person or persons, suspected or detected heretofore of incontinency, and therefore departing out of your parish for a season, is now returned again: or in what place else is he or she now abiding to your knowledge, or as you have heard? You shall not fail to present the truth in that behalf.

32. Whether there be any person or persons ecclesiastical or temporal within your parish, or elsewhere within the peculiars, that have retained and kept in their custody, or that read, sell, utter, disperse, carry or deliver to others, any English or Latin books, or libels, set forth or printed, either on this side or beyond the seas, by papists or sectaries, against the king's supremacy in causes ecclesiastical, or tending to popery, puritanism, or any other sect, error, or heresy against true religion, and catholic doctrine, now publicly professed in this Church, or the government, or discipline of the Church of England, now within this realm received and established by common authority, that you know, or have heard of, what their names and surnames are?

33. Whether there be any in your parish, who are known or suspected to conceal, or keep hidden in their houses any mass-books, portesses, breviaries, or other books of popery or superstition, or any chalices, copes, vestments, albs, or other ornaments of superstition, uncancelled or undefaced, which is to be conjectured that they do keep for a day, as they call it?

34. Whether any of your parishioners, having a preacher to their parson, vicar or curate, do absent themselves from his sermons, and resort to another place to hear other preachers?

35. Whether there be any innkeepers, alewives, victuallers, or tipplers, that suffer, or do admit any person or persons into their houses, to eat, drink, or play at dice, cards, tables, bowls, or such like games, in the time of common prayer, on Sundays, or holydays: or any butchers or other, that commonly use to sell meat or other things in the time of common prayer, preaching, or reading of homi-

lies: and whether in any fairs, or common markets falling upon Sundays, there be shewing of any wares before morning prayer be done? And whether any markets or selling of wares be used or suffered in any churchyards on the sabbath day, by common packmen and pedlars going about, or any butchers?

36. Whether your minister or churchwardens, or any of the parish, without the consent or privity of the ordinary, have caused any to do penance, or to be punished either openly or otherwise, by any vestry meetings, or have taken money for any crime punishable by the ecclesiastical laws only, and what be the names of the parties that have been so punished, and in what manner?

37. Whether there be any in your parish, who will come to hear the sermon, but will not come to the public prayer appointed by the Book of Common Prayer, making a schism or division (as it were) between the use of public prayer and preaching? and whether there be any who being present at public prayer, do not devoutly and humbly kneel upon their knees, at such times as by the Book of Common Prayer they are appointed: to wit, when they make a general confession of their sins: when all prayers and collects are read: in the time of the litany: when the ten commandments are read, and at the receiving of the holy communion, &c. And what be their names that have at any time shewed themselves undutiful and unreverent in that behalf?

38. Whether there be any married women, or others within your parish, which after child-birth refuse, contemn, or neglect to come to the church to give God thanks for their safe delivery, and to have the prayers publicly appointed in that behalf by the Book of Common Prayer? and whether are they apparelled with a fair white veil of linen cloth, and accompanied with some of the honest wives of their parish, according to the ancient custom of our Church of England: and whether any minister do wink at such fantastical women which refuse so to do?

39. Whether any within your parish, do resort into barns, fields, woods, private houses, or to any ordinary expositions of scriptures, or conferences together, or that be drawers or persuaders of other to any such schismatical conventicle?

40. Whether is there any in your parish being indifferently and justly taxed to the repair of your church, or churchyard fence, after due demand thereof, that doth neglect or refuse to pay the same: if yea, then you are to present them, setting down the just sum to which he or they were rated.

41. Whether any do keep their children unbaptized longer than is convenient, unless that it be for the sickness of the child, or other

urgent occasion? And whether any do carry their child or children, from the parish they are born in, to other parishes to be baptized, and so refuse their own parish, and to what other parish? or do bring strange ministers into their own houses to baptize their children privately, according to their own fantasies?

42. Whether do you know, or have heard of any within your parish, that have presumed to intermeddle with the goods and chattels of any dead person, not having authority from the ordinary, either by proving the will of the deceased, or by procuring letters of administration?

43. Item (setting down the full sum of the communicants within your parish) you shall present every one who hath been defective at this feast of Easter last past, in receiving the holy communion, upon neglect or contempt, or any other pretence or excuse.

44. Whether do you know of any other matter of ecclesiastical cognizance worthy the presentment, in your judgment, heretofore in these articles not expressed, and which is fit to be reformed in ecclesiastical censure? If you do, you shall likewise present the same by virtue of your oaths.

45. Whether do your parishioners observe and keep holy the holy and festival days, which by the laws and statutes of this land are commanded to be kept holy, and, namely, these festival days following: viz., the Birthday of our Lord God, the Feast of the Purification, and the Annunciation of St. Mary the Virgin, the Feast of the Ascension of our Lord God, the Nativity of St. John Baptist, and the Feast of All Saints.

46. Whether the fifth day of November be kept holy, and thanksgiving be made to God for the state's happy deliverance, according to the ordinance in that behalf?

47. Whether are there any in your parish which were married by the license of any bishop other than by the license of the lord archbishop of Canterbury: and who (at the time of such marriage) did live within any of the peculiars of Canterbury. If yea, then you are to present their names, the time when, and the place where they were so married. If you know of any other default or crime of ecclesiastical cognizance, you are to present the same by virtue of your oaths.

48. Lastly, you the churchwardens are at the expence of your parish, to provide a convenient large sheet and a white wand to be had, and kept within your church or vestry, to be used at such times as offenders are censured for their grievous and notorious crimes.

Admonition.

First, for that in great parishes, where divers do come in great multitudes to receive the communion, whereof some do stand excommunicate: to avoid this inconvenience in every parish, the minister and churchwardens shall keep a book of all excommunications brought unto them, and from what court, and of the day, month, and year it was received: and of the parties' names so excommunicated, and for what cause, and of the day, month, and year of the denunciation, and likewise of the absolution, to the end that all persons may be drawn to conformity, and none admitted to be partakers of Common Prayer and the Sacraments, who do stand excommunicate, when they offer themselves ready to receive the same.

That in the time of divine service and sermons, all persons behave themselves reverently and attentively, and that all men do sit and continue uncovered, with their hats off, the whole time of divine service and prayer.

That from time to time diligent enquiry be made what children are born in every parish, and where, when, and by whom every child is baptized: and if in case of necessity any child or children be found to be baptized privately in any house, that upon due certificate thereof, the same shall be published in their own parish church, where the child or children were born, the next Sunday after notice thereof so taken, that upon such necessity the said child or children were so baptized, and that rightly, that the parish may take notice thereof.

At the delivery of your two general bills of presentment, you are in each bill, at the foot thereof, to set down the names of all such as have been buried at any time since the bringing in of the last general bill of the old churchwardens unto the day of giving in your first general bill, and so from the same time unto the time of exhibiting your last general bill, being men, maids, or widows: and likewise you are at the same time, and after the same manner, to set down the names of all such as have been married in or without your parish church or chapel, by banns, license, or otherwise, and if by banns, then whether the same were thrice published on three several Sundays or holydays: or if by licence, then from whom: or if without either banns or licence, then by whom, when and where the same parties were so married, and you are to present the persons who were present thereat.

The minister of every parish may and ought to join in presentment with the churchwardens and sidemen, and if they will not present, the minister may and ought himself present the faults and crimes aforesaid, and there must be several presentments made to every several article, and the minister, churchwardens, and sworn-men, are to meet and confer about the said presentments, and answering to every of the aforesaid articles?

You are charged to specify the fault or crime, proper name, and surname, trade or addition, and place of dwelling of every person presented, and the old churchwardens are to appear at the visitation, both, or at least one of them, to make their bills of presentment before the new churchwardens are sworn.

And also the new churchwardens are to bring in, or send by the apparitor, an answer to their book of articles ten days before Midsummer next after they are sworn. And likewise they are to bring or send in by the apparitor another bill of presentment ten days before Christmas next following, or else they are to appear personally in Newington church in Surrey, the next court day respectively happening after the said appointed days, to shew the cause of their default therein: intimating further, that at any other time they may present as they find occasion, and send the same in by the officer of the court for the time being.

ARTICLES FOR THE CATHEDRAL CHURCH OF CANTERBURY, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

[*Reg. Laud,* foll. 79. b. 80. a, b.]

I. Imprimis, whether every member of this church at his first admission doth swear to observe such statutes as have been hitherto used as statutes, and not contrary to the laws of the realm of England?

II. Item, what other benefices ecclesiastical the dean, archdeacon, prebendaries, and other ecclesiastical persons of this church have, besides their rooms and places in this said church?

III. Item, how the xlii., xliii., and xliv. chapters of the constitutions made in the convocation anno 1604, and confirmed by his majesty under the great seal of England, for the residencies of your dean and other prebendaries, as well upon their prebends as upon their other benefices, are observed?

IV. Item, whether the number of those that serve the quire, and all other ministers of this church, be kept full, and the quire sufficiently furnished with able singers, and daily service there sung according to the foundation of this church?

V. Item, whether your divine service be used and the sacraments administered in due time, and according to the Book of Common Prayer, and by singing and note according to the statutes of this church?

VI. Item, whether all the members of your church, especially the prebendaries and ecclesiastical persons, do use seemly garments and attires, as namely, all graduates their surplice and hood for their degree of school, and the inferiors their surplice and cap, according to the canons and constitutions set forth by his majesty in the convocation in Anno Dom. 1604?

VII. Whether the prebendaries and preachers of your church do preach yearly the full number of sermons appointed by the statutes

and ordinances of the said church, and the late constitutions ecclesiastical, in their own persons, or by others, and who doth most usually preach them, and how often have you sermons or lectures in the cathedral church, and by whom, and what be the statutes of this church in that behalf? And if you have any certain lecturer, what hath he for his pains?

VIII. Item, whether the muniments and evidences of this church be safely kept, and in such manner as is required by the statutes thereof? Of what persons is the foundation of your cathedral church, namely of how many prebendaries, canons, petty canons, vicars, vicars choral, choristers, virgerers, grammar schoolmaster, and scholars, or other like, and who is bound to maintain and find them, and are they at this present full, and serve the church in their own persons as by law they ought to do? And are they elected as the statutes of this realm and of this church do require?

IX. Item, whether the choristers be well ordered, and the number of them furnished, and who hath the charge of catechising and instructing of them in the principles of religion, and whether they be so brought up?

X. Item, whether the officers of this church, namely, steward, treasurers, bursars, receivers, accountants, and such like, do yearly make a true account of their receipts, and pay such money as is due to the church upon their accounts, and whether any such person be not indebted to the church, and in how much?

XI. Item, whether the cathedral church be sufficiently repaired both in the body, chancel, and all other aisles and places belonging to the church, and by whose default it is unrepaired, and are the houses and edifices belonging to the dean and prebendaries, and to others who are allowed by the statutes of this church to have houses, kept in sufficient and good repair, as by the statute is required, and are they also as they ought to be, and are there any encroachments made by any in any kind whatsoever? And is your churchyard kept in decent manner without any profanation?

XII. Item, whether the prebendaries and other the preachers of this church in their sermons do use to pray for the king's majesty, the queen, prince, and all his highness' issue, and do give unto his highness in their prayer, according to the fifty-fifth constitution, his whole style, and so do pursue the particulars in the said constitution appointed for that end to be observed?

XIII. Item, whether there be within this church and the precincts and limits thereof any usurers contrary to the statutes in that behalf made, drunkards, adulterers, fornicators, incestuous persons, simonists, open recusants of either sort, or such as neglect to repair

to the church to service, or do not receive the Communion thrice yearly, or are vehemently suspected of any of the crimes aforesaid, or any that be familiarly and daily conversant with recusants, or notorious papists, or harbourers and receivers of any such into their houses?

XIV. Whether are your capitular meetings duly and orderly kept, as by statute is required?

XV. Item, if you know any other offence or crime committed by any of this church, contrary to the statutes and laudable customs of the said church, or canons and constitutions of the Church of England, we require you by virtue of your oath to present it.

CERTAIN PROPOSITIONS AND QUERIES WHEREUNTO THE ANSWER OF THE DEAN AND PREBENDARIES OF CHRIST CHURCH, CANTERBURY, IS DESIRED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE LORD ARCHBISHOP OF CANTERBURY HIS GRACE[a].

1. Whether the boys be suffered to play in the cathedral churchyard, whereby the church windows are sometimes broken?

2. Whether a prebendary residing within three or four miles of that church, may not be compelled to come to a chapter there, being lawfully summoned?

3. Item, to inform his grace what offices and reversions within the church have been sold, and to take special care that none be sold hereafter.

4. Whether it be a custom for the singing men to be absent every third week, and to provide carefully that no such abuse be suffered hereafter?

5. That they give a strict charge that the porters do keep the gates of the churchyard, and to answer why they are not barbers.

6. They are to take special care to shut up all the posterns about the church.

7. The dean and prebendaries are to keep residence upon their cures as much as may be.

[a] [The above appear to be a supplementary set of articles, more especially referring to the peculiar state of the church of Canterbury. They are not found in the Abp.'s Register, but in MSS. Lamb., numb. 945, p. 401.]

8. They are to wear square caps in the church.

9. They are to take care that their steeple and their houses be sufficiently repaired.

10. They are to set down what courses may be taken concerning sinks and stables in and about the churchyard.

11. They are to give an especial charge to all that preach in the church to give thanks to Almighty God for the saints departed in the faith of Christ, according to the canon.

12. They are to express their opinions concerning the buying in of some or one of the houses in lease built within the churchyard every year.

13. They are to answer whether any be privileged by their patents to be absent and who they are.

14. They are to give a reason why the bursar of the choristers is maintained out of the boys' wages.

15. Why the common table is not kept in the mint?

16. Whether all or any of the quiremen have houses belonging to their places, and (if any) who they are?

17. They are to deliver their opinions whether West and Williams be fit to serve in the quire by reason of the frequent absence of them both, and the trade of West being a butcher.

18. They are to set down the particular wages of every particular quireman, not omitting the allowance of the king's scholars and of the choristers.

NA. BRENT.

ARTICLES FOR THE CATHEDRAL CHURCH OF ROCHESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Canterbury. See *Reg. Laud*, fol. 84. a.

ARTICLES TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD ONE THOUSAND SIX HUNDRED THIRTY AND FOUR, CONCERNING THE DEAN, CANONS, AND PREBENDARIES OF THE CATHEDRAL CHURCH OF SARUM.

[*Reg. Laud,* foll. 97. b. 98. a, b.]

I. Imprimis, Of what number of persons doth your cathedral church stand ?

II. Item, Whether have you any ancient laws, statutes, or ordinances in your church, whereby your church is governed, and who is accounted to be first author or founder of them, and whether have they been altered or changed at any time, and if yea, by whom, and upon what occasion ?

III. Item, whether doth every member of your church at his first admission into the same swear to observe such statutes and ordinances of the church so far as they concern himself and his vocation in the same church, and are not contrary to the laws of this land, and are the same duly observed ?

IV. Item, what other benefice, or ecclesiastical preferment hath the dean, archdeacons, prebendaries, or other ecclesiastical persons of this church, besides their rooms and promotions already had in this church ?

V. Item, how are the xlii., xliii., xliv. canons, for the residency of the dean and prebendaries as well in the said cathedral church, as upon their benefice, or benefices, made in the convocation anno 1604, and confirmed by his majesty under his great seal of England, observed ?

VI. Item, what time of residency is every residentiary in your church bound unto, and whether the said residentiaries do not usually dispense among themselves one with another for their residency, some two, some three or more months in the year ?

VII. Item, whether be not all the residentiaries in the church in any times absent at one time, so that none is to be seen in the church there for divers weeks together, either to do the service due to the church, or to keep hospitality there ?

VIII. Item, whether do they at the time of their being there, according to their statutes and laudable customs of their church keep hospitality there?

IX. Item, whether there be not a general neglect among the said canons of coming to evening and morning prayer, Sundays, holydays, and other week days?

X. Item, whether the advowsons of benefices in the gift of your church be not passed by balls or sortitions to private residentiaries, and whether this be agreeable to the statutes of your church?

XI. Item, whether those balls or sortitions yield not occasions of selling those advowsons, and of corrupt presentations to the same, and whether divers of them have not been sold, and corruptly presented unto, and by whom?

XII. Item, whether this course take not away hope of preferment from them that take pains in preaching in or near about your cathedral church?

XIII. Item, what extraordinary leases have passed under your chapter seal, since you or any of you came to the place which you now hold in the church, and whether have not divers of the said leases been passed without counterpart or constat, and whether have there not been, within the time aforesaid, bond, covenant, and deeds made among you in your chapter-house or elsewhere to grant, make, or renew, any lease or leases hereafter, or to ratify any bond, grant, or covenant to the same effect, contrary to the laws and statutes of this land, and what leases or grants have been thus made, and to whom?

XIV. Item, whether the residentiaries in the time of their absence from their cathedral church do lie on their temporal possessions in the country, and not upon their benefices, and who be they who so lie upon their temporalities, and how long have they so done to your knowledge?

XV. Item, whether in the time of their lying from the cathedral church they do preach upon their benefices and keep hospitality there, as by the laws of the church and the kingdom, and by duty they are bound?

XVI. Item, whether sermons be duly had in your cathedral church upon the Lord's days, and holydays, and how oft in the year have you the communion ministered among you in the cathedral church, and how often have you sermons or lectures in the week in your cathedral church aforesaid, and by whom, and what are the statutes of this church in this behalf?

XVII. Item, whether there be any in your whole number who frequent not divine service, and the sacraments of the Lord's Supper, or be any way affected to the Romish religion?

XVIII. Item, what is the number of those who attend to the quire, or of other officers belonging to the church, and whether be those places supplied with persons fit and sufficient for the same, and if not by whose default is it? And whether the quire be sufficiently furnished with able singers according to the foundation of the church?

XIX. Item, whether the choristers be well ordered, and the number of them furnished, and who hath the charge of catechizing and instructing of them in the principles of religion, and whether they be so brought up?

XX. Item, whether is there care had for the due repairing of the cathedral church and chancels, and other aisles, chapels, and edifices thereto belonging for stone, timber, glass, lead, and iron, and all other necessaries thereto or any part thereof belonging, and if there [be] any default, by whom it is, and who ought to repair it: and likewise whether the houses and edifices belonging to the bishop, dean, and prebendaries of this church be in good reparation?

XXI. Item, whether the officers of your church, namely the stewards, treasurer, receivers, bursars, accountants, and such like, do yearly make a true account, and pay such moneys as are due to the church upon their accounts, and whether any such person be now indebted to the church, who it is, and how much? And whether the dividend of the church be from time to time duly divided, and paid to whom it belongeth?

XXII. Item, whether there be any of your number that are detected or grievously suspected for any infamous sin, to the reproach of religion, or the place where they now live?

XXIII. Item, whether any of the body of this church, or any other belonging to this church, be known or vehemently suspected to have bought for money or other reward, the room or place which he now holdeth among you, or any other his ecclesiastical preferments or offices?

XXIV. Item, whether the muniments and evidences of your church be safely kept, and preserved from gnawing of rats, mice, and other such like vermin, and be kept dry from the injury of rain, and other such like offensive weather, and whether they be so fitly and orderly disposed in your muniment house, or be so registered in your books and ledgers, as that when need shall be, you may easily find out the same without much search?

XXV. Item, whether hath your church any stock of money for all eminent and incident chances that may fall out, as for any sudden service of the realm, his majesty's coming or repairing thither, suits of law, losses by fire, inundations or tempests, or whether do you

bear all such charges among yourselves, and divide the whole revenues of the church among you proportionably to every one according to your place?

XXVI. Item, what new buildings are there within the precincts of your church, and by whom, or by whose license or connivance were they so built? What lay dwellers and inmates are there within the same precinct, and who they are? And what enclosures or encroachments are made by any in or upon your church or churchyard, and by whom, and what, or wherein are they?

XXVII. Item, what is the yearly allowance of your schoolmaster, and usher of your free school (if you have any) and whether is the same, or any part thereof withheld from them or any of them, and by whom? And whether are they diligent in performing their duty, and is not the same school neglected or abused in any kind?

XXVIII. Item, whether is your church and close made a common thoroughfare, and what postern doors are there made to private houses, and by whom? And whether be the offices [of] your church sold or granted in reversion? And whether do any of your church officers live in the town?

XXIX. Item, if you know any other offence or crime committed by any of this church, contrary to the statutes and laudable customs of the said church, or canons and constitutions of the Church of England, we require you by virtue of your oath to present it.

ARTICLES TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1634, CONCERNING THE VICARS CHORALS, PRIESTS VICARS, SINGING MEN, CHORISTERS, AND THE REST OF THE QUIRE OF THE CATHEDRAL CHURCH OF SARUM.

[*Reg. Laud,* fol. 99. a.]

I. Imprimis, what is the number and what are the names of all the vicars chorals, priests vicars, singing men, choristers, or other inferior ministers, by what name or title soever they be called, attending in and about the quire for the service of the church?

II. Item, whether is the full number of them kept according to the first foundation thereof? Or whether there have been any other orders devised since the first foundation thereof for the ordering of the said quire, and by whom?

III. Item, whether is there any corporation of you, and by whom the same is procured, and how long hath it continued, and what alterations there have been brought into the same, and by whom?

IV. Item, what manors, lands, tenements, and hereditaments, or stock of money or cattle do belong to your corporation, and what is the yearly value thereof?

V. What officers have you for the receipt of your common yearly revenue, and by what names are they called, and at what time of the year do your rents or revenues commonly come in, and how are the same divided amongst you?

VI. Item, for how many years commonly do you let out such lands and hereditaments as do belong unto your corporation, and for what rents? And whether do you let them out according to the old rent thereof, and so take a present fine at the expiration thereof to be divided among you, and whether do you take in fines at all, but increase the rent only, as they become void?

VII. Item, whether do you and every of you according to your several places and services attend in the quire for the service of God morning and evening as you ought to do, and as you are bound by the statutes of your church? And who be they among you that fail in this service, and what penalty or punishment is laid upon them that make default herein, and by whom is the penalty or punishment inflicted?

VIII. Item, whether is there care had that men of skill and good voices are chosen into your quire, and that the voices be seated every one in his place, so that there be not more of tenors therein, which is an ordinary voice, than there be of basses and counter tenors, which do best furnish the quire? And whether have you in your quire a fair and tuneable pair of organs, and a skilful organist to play thereon?

IX. Item, whether have you a skilful master of your choristers, such an one as for his cunning is well able to instruct the children that are committed unto his charge, and whether are they maintained in their apparel and other provision, comely and seemly according to the worship and dignity of the church?

X. Item, whether be your vicars chorals, priests, and singing men, men of sound religion, and of honest life and conversation, suspected or defamed of no foul sin, as of adultery, fornication, swearing and blaspheming the name of God, drunkenness, and such like?

XI. Item, whether these that be in orders among you do not at

such times as they are not employed in the service of the church give themselves to their book, and reading of the holy scripture, and other such godly writers which they are capable to understand, whereby they may be able to grow in knowledge, and to teach both themselves and others, of whom perhaps they have care or charge of souls? And what benefice have every of them about the city or otherwise in any other place?

XII. Item, if you know any other offence or crime committed by any of this church, contrary to the statutes and laudable customs of the said church, or canons and constitutions of the Church of England, we require you by virtue of your oath to present it.

ARTICLES FOR THE CATHEDRAL CHURCH OF EXETER TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD ONE THOUSAND SIX HUNDRED THIRTY AND FOUR.

[*Reg. Laud,* fol. 103. b.]

I.—III. The same as Canterbury.

IV. Same as Canterbury, excepting that the words 'skilful organist and' are inserted before 'able singers.'

V.—XIV. The same as Canterbury.

XV. Item, what new buildings are there within the precincts of your church, and by whom or by whose license and connivance they were so built? What lay dwellers and inmates are there within the same precinct, and who they are? and what enclosures or encroachments are made by any in or upon your church or churchyard and by whom, or what or wherein are they?

XVI. Item, whether is your church and close made a common thoroughfare, and what postern doors are there made to private houses and by whom? and whether be the offices of your church sold or granted in reversion, and whether do any of your church officers live in the town?

XVII. Item, What is the yearly allowance of your schoolmaster,

and usher of your free school (if you have any) and whether is the same or any part thereof withheld from them, or any of them, and by whom? and whether are they diligent in performing their duty, and is not the same school neglected or abused in any kind?

XVIII. The same as XV. at Canterbury.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF BATH AND WELLS, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 107. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF BRISTOL, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 110. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF LINCOLN, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 122. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF NORWICH, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 133. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF WINCHESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 141. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF LICHFIELD, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 148. b.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF WORCESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 151. b.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF GLOUCESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

I.—XVIII. The same as Exeter. See *Reg. Laud*, fol. 154. a.

XIX. Whether did not one Giles Cox, gent., deceased, heretofore give and bequeath one annuity or yearly stipend of £20. per annum to the Cathedral church of Glouc., and towards the amendment and reparation of the said church, and beautifying and adorning of the same? How long since was the same given? and how many years is the same to continue? Hath the same been paid and employed according to the meaning of the last will and testament of the said testator. (This article is found in Lamb. MSS., numb. 943, p. 449.)

THE ARTICLES FOR THE CATHEDRAL CHURCH OF CHICHESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 156. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF PETERBOROUGH, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 158. a.

ARTICLES FOR THE CATHEDRAL CHURCH OF ST. PAUL, LONDON, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD ONE THOUSAND SIX HUNDRED AND THIRTY-SIX.

[*Reg. Laud,* foll. 164. b, 165. a, b.]

I.—XIV. The same as Canterbury 1634.

XV.—XVII. The same as Exeter 1634.

XVIII. Item, how goes the repair of that good tabernacle on, both for speed and sufficiency of the work, and what defects therein have any of you observed?

XIX. Item, what cellars or warehouses are there made and turned to profane uses in any kind, under, in, on the sides, or cloisters, or elsewhere about that church?

XX. Item, do your dean, prebendaries, petticanons or other officers of your church dwell or reside each in his own house belonging to him or to his said place, dignity, or office? Or are the same or any part or parts of them used, let out, inhabited, or held, by any other and by whom? How long have they been so, and by whom, and by whose grant, permission, right or authority?

XXI. Item, what lands, tenements, leases, annuities, goods, chattels, or sums of money, do you know or have found by any books, writings, or evidences, to have been given to or for the repair of your said church, or any part thereof, before these three years last past; and whether are or have they been from time to time bestowed, employed, or continued accordingly, and if not, where, and in whom hath been or is the defect or cause why they have not been, or are not so?

XXII. The same as XV. Canterbury 1634.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF HEREFORD, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1636.

The same as London, omitting Arts. XVIII.—XXI. See *Reg. Laud*, fol. 174. b.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF ST. DAVID'S, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1636.

The same as Exeter. See *Reg. Laud*, fol. 177. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF LLANDAFF, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1636.

The same as Exeter. See *Reg. Laud*, fol. 180. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF BANGOR, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1636.

The same as Exeter. See *Reg. Laud*, foll. 180. b, 181. a.

ARTICLES FOR THE CATHEDRAL AND METROPOLITICAL CHURCH OF CANTERBURY, TO BE ENQUIRED OF IN THE FIRST TRIENNIAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY DIVINE PROVIDENCE ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1637.

[MSS. *Lamb.*, numb. 943. p. 451.]

Arts. I.—XIV. The same as 1634.

XV. Item, Whether hath my injunctions in the late visitation been duly performed, and if not, wherein hath any man failed?

XVI. Item, Have your statutes been published and settled according to his most gracious majesty's command, and have copies thereof been transcribed as was appointed for the daily use of the church.

XVII. Item, Whether the quire of the cathedral be decently kept as it ought, or whether it be strewed with rushes, or suffered to lie in any unfitting or nasty manner.

XVIII. The same as XV. of 1634.

ARTICLES TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD ONE THOUSAND SIX HUNDRED THIRTY AND FOUR, CONCERNING THE PROVOST, FELLOWS, AND OTHERS THE MEMBERS OF THE ROYAL FOUNDATION OF ST. MARY COLLEGE, COMMONLY CALLED EATON COLLEGE, NEAR WINDSOR, IN THE DIOCESE OF LINCOLN.

[*Reg. Laud*, fol. 125. a, b.]

I. Imprimis, whether have you any ancient laws, statutes, or ordinances in your college, whereby your college is governed, and to which you are swore, and who is accounted to be the first author and founder of them, and whether have they been altered or changed at any time, and if yea, by whom, and upon what reason?

II. Item, what number of fellows, chaplains, clerks, singing men, choristers, scholars, or other persons, doth your college consist of, and whether is the number of each sort full according to the statutes and ordinances of your said college, and if it be not full, by whose default is it?

III. Item, whether is there not a neglect among the fellows and other members of the said college in coming to evening and morning prayer upon Sundays, holidays, and other week days?

IV. Item, whether the advowsons and benefices in the gift of the said college be not passed by balls and sortitions to particular persons, and whether this be agreeable to the laws and statutes of your said college?

V. Item, whether these balls and sortitions give not occasions of selling advowsons and corrupt presentations to the same, and whether divers of them have not been sold, and corruptly presented unto, and by whom?

VI. Item, whether are not the places of the fellows, chaplains, queristers, scholars, or others sold, or disposed of, for money or reward, and if yea, by whom are they so corruptly sold or disposed of?

VII. Item, what extraordinary leases have passed under your college seal, since you or any of you came to the place which you now hold in the church, and whether have not divers of the said leases been passed without counterpart or constat, and whether have there not been, within the time aforesaid, bond, covenant, or act made amongst you, to grant, make or renew, any lease or leases hereafter, or to ratify any bond, grant, or covenant to the same effect, contrary to the laws and statutes of this land, and what leases or grants have been thus made, and to whom?

VIII. Item, whether have you in your church full service read on Sundays, and other days, according as is prescribed in the Book of Common Prayer?

IX. Item, whether sermons be duly had in your college church upon the Lord's day, or holidays, and how oft in the year have you the holy Eucharist administered among you in your said church, and how often have you sermons or lectures in the week days, and by whom, and what are the statutes of your college in this behalf?

X. Item, whether there be any in your whole number who frequent not divine service, and the sacrament of the Lord's supper, or be any way affected to the Romish superstition?

XI. Item, whether the choristers and scholars of your said college be well ordered, and who hath the charge of catechizing and instruct-

ing of them in the principles of religion, and whether are they so brought up ?

XII. Item, whether is there care had for the due repairing and decent adorning of your church, and the chancel, isles, chapels, and edifices, thereunto belonging, for stone, timber, glass, lead, and iron, and all other necessaries thereto or any part thereof belonging, and if there be any default who is the cause thereof ?

XIII. Item, whether the officers of your college, namely steward, treasurer, receivers, bursars, accountants, and such like, do yearly make account and pay such money as are due to your college upon their accounts ?

XIV. Item, whether any of the body of your said college, or any other belonging to the same are detected or grievously suspected for any infamous sin, to the reproach of religion, or the place where they now live ?

XV. Item, whether any of the body of your said college, or any other belonging to the same, be known or vehemently suspected to have bought for money or other reward the room or place which he now holdeth among you ?

XVI. Item, whether the muniments and evidences of your college be safely kept, and preserved from gnawing of rats, mice, and other such like vermin, and be kept dry from the injury of weather, and whether they be so fitly disposed of in your muniment house as that when need shall be you may easily find them ?

XVII. Item, whether your college hath any stock of money for all incident chances, as inundations, tempests, fire, sudden service of the realm, or the like, or whether do you bear all such charge among yourselves, and divide the whole revenue of the college among you proportionably to every one according to his place ?

XVIII. Item, what is the yearly allowance of your schoolmaster and usher of your free school, and whether is the same, or any part thereof, withheld from them or any of them, and by whom ? And whether are they diligent in performing their duty, and is not the same school neglected or abused in any kind ?

XIX. Item, whether have you not some poor people maintained by your college, or whether do not the statutes of your college provide that there should be some, and what is or ought to be the number of them, and is that number full ?

XX. Item, whether are the fellows' and scholars' commons augmented in some proportion according to an Act of Parliament commonly called the Statute of Provision ?

XXI. Item, if you know of any other offence or crime committed by any of this church, contrary to the statutes and laudable customs

of the said college, or canons and constitutions of the Church of England, we require you by virtue of your oath to present it.

XXII. Item, whether doth your schoolmaster or usher further their scholars in getting money for their resignations, and whether have any resigned for money?

ARTICLES MINISTERED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO THE MASTERS, WARDENS, FELLOWS, AND OTHERS OF THE COLLEGE OF ST. MARY, NEAR THE CITY OF WINCHESTER, IN HIS GRACE'S METROPOLITICAL VISITATION, ANNO DOMINI 1635.

[MSS. *Lamb.*, numb. 943. p. 416.]

I.—VII. As Eton.

VIII. As Eton, only reading 'church or chapel.'

XII. As Eton, the word 'decent' omitted.

XIV. Item, whether there be any of your number detected or grievously suspected of any infamous sin, &c.

XIX. As Eton XXII.

XX. As Eton XIX.

XXI. As Eton XX.

XXII. As Eton XXI.

ARTICLES ADDITIONAL MINISTERED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, UNTO THE WARDEN, FELLOWS, AND OTHERS OF ST. MARY'S COLLEGE NEAR WINCHESTER, IN HIS GRACE'S METROPOLITICAL VISITATION, ANNO DOMINI 1635.

[*Reg. Laud*, fol. 142.]

I. Inprimis, whether the schoolmaster and usher of the school in the said college be men of good fame and honest conversation and diligent in the execution of their several places and charges? and whether they or either of them have offered any immoderate or in-

ordinate correction of the scholars of the school? whether they have charged their friends with any extraordinary exactions in behalf of their teaching, exercising, or lodging?

II. Item, whether the scholars of your college have been well and wholesomely provided for in their diet, and decently in their liveries according to the statutes, or have at any time wanted their diet or any part thereof at the time of their public refections in your common hall; and if so, by whose default?

III. Item, whether the number of scholars appointed by the founder to be within the college have at any time been diminished or increased contrary to the statute of the house, and by whom done and by whom tolerated?

IV. Item, whether the officers of your college appointed by the founder to be yearly chosen out of the number of your fellows for the better guiding and ordering of the state of the college, have been yearly chosen at the time prescribed by your founder, and by the consent of the warden and most part of the fellows according to your statutes; or who hath been the cause of their not being chosen, or whether hath any combined themselves against the warden in behalf of such as he should name to an office?

V. Item, whether any person hath intermeddled with the receipt of any part of the yearly revenues of the said college, otherwise than is by your statutes appointed? and have the same revenues been kept, delivered, and disposed according to the statutes of your college?

VI. Item, have the warden and every of the said officers made their yearly accounts of such revenues of the said college as they or any of them have received, and whether the remainder of all the said accounts have been duly answered to the said college, according to the statutes aforesaid, or whether any of the said officers hath converted any part thereof to their private use, contrary to the said statutes?

VII. Item, what allowance the founder hath made to the warden for his diet, wages, and other duties to him belonging, and whether he take his diet by the consent and agreement of such officers, as the statute of your house in that behalf appointeth, or otherwise at his own liking, and whether he take such allowance of diet as well absent from the college as present?

VIII. Item, whether subwarden, schoolmaster, fellows, or usher, have at any time omitted or neglected to take their diet in the common hall of the said college, according to the statute, or have carried or sent for any allowance of bread, beer, or other victuals out of the college to their private houses?

IX. Item, whether any of the fellows of the said college have been, or be of dissolute or scandalous conversation in their life and manners, and whether they have carried themselves dutifully towards their head, and peaceably each towards other, or have been, or are noted, or infamed by any common fame or report of any foul vice or crime, whereby any scandal hath grown unto the said college, and whether all other officers, members, and servants of the said college, have honestly and peaceably carried themselves in their conversations and behaviour, and diligently and faithfully in the execution of their several services belonging to your college?

X. Item, what benefices or other ecclesiastical promotions with cure of souls have the warden, fellows, schoolmaster, or chaplains of the said college, and where are they situate? and what be they, and how are they discharged, and how many held *non graduatis?*

XI. Item, whether such as have been chosen fellows, or scholars, or taken to be schoolmaster, usher, chaplains, clerks, or choristers, have been sincerely chosen and taken without any corruption or reward, according to the true intent and meaning of the founder, and laws of the realm in that behalf provided?

XII. Item, what time of the night ought all the outward gates to be shut, and at what time opened in the morning, and by whom are the keys kept in the night after they be shut? or have any been permitted to come into the college, or go forth in the night time after the gates have been shut, without the consent of such as your statute nameth, and what other by-gates or posterns have you, whereby scholars or fellows may go in or out at night time after the gates are shut?

XIII. Item, are the chapel and other edifices in your college carefully and sufficiently repaired, in such sort as your founder hath prescribed, and by whose default have they been neglected, and have such moneys as have been bequeathed charitably to such use been accordingly employed? and what ornaments are preserved for your quire and church for decency, seemliness, and service therein?

XIV. Item, have any of the lands or hereditaments belonging to the said college been leased out either for lives or for more years than the statutes of your house and laws of the realm do permit, or with hard and uneven conditions for the college in the behalf of the profits of them? what stocks, villains, or bondmen, or provisions are released, and what cometh to the college for them?

XV. Item, whether such sums of money as have been rated for fines or grants of copyholds belonging to your college have been accounted for and paid in unto your college; or in whose hands they remain?

XVI. Item, whether any of the lands or hereditaments of the college have been or are supposed to be occupied by tenants at will, without lease or copy of court roll, or without consent of the most part of the fellows; if so by whose default?

XVII. Item, whether your college woods and timber have been sold or given without the consent of the most part of the fellows (except for necessary reparations of the tenements of the said college) and when wood sales have been made, whether the money for which the timber and wood were sold, have been faithfully accounted for, and answered to the said college? And whether any spoils and wastes have been made of any of the timber, trees, or woods of the said college, and by whom and when?

XVIII. Item, whether any of the ancient buildings within the college made and set up by the founder and others, have been unnecessarily altered or pulled down, and whether any superfluous and unnecessary buildings have been erected within the said college, to the burden and charge of the said college?

XIX. Item, whether any of the timber, lead, freestone, or other store of the college have been taken or had out of the college to serve any private use, except the same hath been sold by the consent of the officers for the time being, and the price duly answered to the said college?

XX. Item, whether any of the carts, horses, geldings, or any other of the stock and implements of husbandry appertaining to the said college have been used for any other use than only for the use of the said college, and by whom and how often?

XXI. Item, whether the warden, subwarden, schoolmaster, or any of the fellows, usher, or scholars of this college, or any of them, have been absent from this college for any longer time yearly than by the statutes of this college is permitted to them?

XXII. Item, whether the whole numbers of the scholars or any part of them have upon any cause been dismissed for a time from the college, whether the benefit of their diet for the time of their absence have been converted to the use and increase of the stock of the college?

XXIII. Item, whether any great and weighty causes and suits concerning this college have been begun, pursued, deserted, or compounded without the knowledge and consent of the fellows of the said college or the most part of them?

XXIV. Item, whether there be any other matter or thing that needeth to be reformed or redressed either in the head or any of the members, officers, and servants of the said college, which by the statutes of the said college, or laws, or canons ecclesiastical of this

realm may be reformed of your own knowledge, or as you do verily believe in your conscience, and what are the same matters, and things, and every of them?

XXV. Item, whatsoever you shall reveal or detect upon any of aforesaid articles, you shall specify the time as well as the offender, so near as you can.

XXVI. Item, what treasure, jewels, plate, ready money, stock of cattles, good debts, utensils of house and implements of worth do you know or have been credibly informed to belong to that college, whether are they in your warden's custody, and whether are they since diminished, and by whom or whose means?

XXVII. Item, whether are those orders enjoined for the good of your college, by the most reverend father in God, Richard Bancroft, late archbishop of Canterbury, in his metropolitan visitation of the diocese of Winchester, A. D. 1608, duly and orderly observed by you and every of you? if not, by whom and for what causes are they or any of them so neglected and disobeyed?

ARTICLES MINISTERED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO THE HOSPITAL OF THE HOLY TRINITY IN CROYDON.

[*Reg. Laud,* fol. 206.]

Imprimis, whether the said lord archbishop is and hath been by your founder, and by letters patent under the great seal of England, appointed and authorized visitor of your college, and hath power to punish such offences as are contrary to the statutes and ordinances of the said college, and the founder's intention, and hath also power to enjoin unto you orders for the good of your college, as often as his grace shall see cause?

II. Item, what are the yearly revenues of the said college with the wood sales and all other extraordinary receipts?

III. Item, what are the ordinary charges that go out thereof, *singulis annis*, and what extraordinary?

IV. Item, how many loads of wood are yearly, one year with another, felled on grounds and lands belonging to the said college, and to what uses was and is the same yearly converted?

V. Item, how many beds are there for the poor of the said college, and what other goods, household stuff, and utensils of household, are there in the said college and thereto belonging?

VI. Item, whether there be belonging to the said college a common chest to keep all the donations, charters, and evidences of the same college in?

VII. Item, whether there be a perfect terrier of all such lands and possessions, and an inventory of all such goods as belong to the same college?

VIII. Item, what leases there be made of the same possessions, and to whom they be made, and by whom they were made, and when, and for how many years, or what other terms?

IX. Item, what fines have been taken for the said leases respectively, and by whom, and whether the same have been wholly employed to the use of the said college, or whether any part thereof have been employed to the private use of some other, and of whom?

X. Item, whether any goods moveable or immoveable appertaining to the said college are sold away, and when, and by whom, and for how much were the same sold, and to whom?

XI. Item, whether have the poor of the same college their due allowance according to the ordinances and statutes of the said college, and as they ought to have, as meat, drink, lodging, and apparel, and if not by whose default is it?

XII. Item, have you or any of you taken money for admittance of any of the poor men, women, or children, into the same college, or for procuring them so to be admitted?

XIII. Item, whether the master, warden, schoolmaster, usher, or any of the almsmen or officers of the said college have offended, or do offend against the statutes and ordinances of the said college, and when, and wherein?

XIV. Item, whether the schoolmaster and the usher perform their duties in instructing the youth committed to their charge, and whether is the school house and the schoolmaster's house kept in such repair as is fitting, and whether do the schoolmaster and the usher carry themselves sober and free from scandal as the statutes require, and whether doth the schoolmaster daily read divine prayers in the hospital chapel as is required?

XV. Item, do any of you know of any thing concerning the said college or any part or member thereof that is fit to be amended, declare it and free your consciences.

ARTICLES MINISTERED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO THE MASTER, WARDEN, FELLOWS, AND OTHERS OF GOD'S GIFT COLLEGE IN DULWICH, IN THE COUNTY OF SURREY.

[*Reg. Laud,* fol. 219.]

I.—XIV. The same as Croydon.

XV. Item, what number of fellows, chaplains, clerks, singing men, choristers, scholars, almsmen, and almswomen, or other persons doth the college consist of?

XVI. Item, whether the number of those that serve the quire and all other ministers and officers of your college be now full, and the quire sufficiently furnished with a skilful organist and able singers, and daily service there sung, and doth the master, warden, fellows, and scholars wear their surplices at such times as the statutes of the college do require, and who is negligent therein?

XVII. Item, whether do the fellows being graduates wear their surplice and hood for their degrees of school, and others their surplice and cap, according to the canons and constitutions set forth by his majesty in the convocation, Anno Domini, 1604?

XVIII. Item, whether is the six pounds per annum paid to the six assistants repairing yearly to your college, ordered to be paid unto them by your statutes, and what is their office and duty when they do come, and whether is not their coming more chargeable than profitable to your said college?

XIX. Item, how many bells were there bought by your founder in his life time, and intended for the use of your chapel, and if they be sold or otherwise made away, by whom, and for how much money or other reward were they so sold, and of what weight were they, and whether is there any allowance by your statutes for the diet of the wife of the master, and how much, and whether do the statutes admit her to live in the college with her husband?

XX. Item, whether is, or lately was your communion table placed in the body of your church, and not in your chancel, if yea, by whose direction was the same, and whether was not the same first placed at the east end of your chancel?

XXI. The same as Croydon XV.

INSTITUTIONES IN VISITATIONE METROPOLITICA REVERENDISSIMI DOMINI GULIELMI, PROVIDENTIA DIVINA CANT. ARCHIEPISCOPI, ETC., TENTA IN DOMO CAPITULARI ECCLESIÆ CATHEDRALIS SANCTÆ TRINITATIS WINTON. DIE VENERIS, DECIMO NONO VIDELICET DIE MENSIS JUNII ANNO DOMINI MDCXXXV. PER VENERABILEM VIRUM NATHANIELEM BRENT LEGUM DOCTOREM, AC MILITEM, VICARIUM DICTI REVERENDISSIMI PATRIS IN SPIRITUALIBUS GENERALEM, AC COMMISSARIUM SPECIALEM IN HAC PARTE LEGITIME CONSTITUT. IN PRÆSENTIA MEI EDWARDI COLE, SENIORIS, NOTARII PUBLICI, DEPUTATI WILHELMI SHERMAN, NOTARII PUBLICI DICTI DOMINI ARCHIEPISCOPI, REGISTRARII PRINCIPALIS ACTUARII.

[*Reg. Laud,* fol. 144. b.]

I. Imprimis præfatus dominus commissarius injunxit venerabili viro Johanni Young, S.T.P., decano, et capitulo dictæ ecclesiæ cathedralis sanctæ Trinitatis Winton., ad providend. quatuor vestes sacerdotales, Anglice 'four copes,' videlicet, duas earum hoc Anno Domini MDCXXXV., et alias duas vestes sacerdotales prox. anno sequente, videlicet MDCXXXVI.

II. Item, Dominus injunxit præfato venerabili decano et capitulo ad transcribendum et transmittendum præfato reverendissimo patri Cant. archiepiscopo veram copiam statutorum suorum, citra festum sancti Michaelis archangeli prox. sequent. hujusmodi visitationem.

III. Item, Dominus injunxit hortulum, in occidentali parte cœmeterii dictæ ecclesiæ, citra mensem eradicandum, omniaque ædificia infra muros dicti cœmeterii in occidentali parte ejusdem et alibi diruenda fore, citra diem sive festum beatæ Mariæ Magdalenæ prox. sequent., Anno Domini MDCXXXVI., et generaliter omnes limites dicti cœmeterii præservari et reparari.

IV. Item, Dominus injunxit venerabili decano et præbendariis, omnibusque et singulis aliis quibuscunque ob majorem reverentiam in ingressu ad chorum et egressu genu flectere, decenter et constanter stare temporis lectionis symbolorum.

V. Item, Dominus injunxit, quod nullus dicti chori præsumat legere epistolas sive evangelium, nisi prius sit in sacris ordinibus constitutus, dictasque epistolas et evangelium in dies fore legend. ad sacram mensam eucharistiæ.

VI. Item, Dominus injunxit præfato decano et capitulo, quod ma-

joribus festis et solennibus ipse decanus et præbendarii seriatim in personis suis propriis sacra peragunt, dictasque epistolas et evangelium perlegant ad sacram mensam eucharistiæ prædict.

VII. Item, Dominus injunxit, quod nemo præsumat ambulare in ecclesiæ tempore divinorum, vel sedere coopertus in choro.

VIII. Item, Dominus injunxit, quod unus virgiferorum quotidie personaliter attendat in choro tempore divinorum, et prædicationis verbi Dei.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER, AND OTHERS OF THE CATHEDRAL CHURCH OF GLOUCESTER, MADE UPON THEIR ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF GLOUCESTER, ANNO DOMINI MDCXXXV.

[*Reg. Laud,* foll. 236. a, b. 237. a.]

I. Imprimis, That the church evidences and muniments shall not be kept abroad, in the city, or elsewhere, in any particular or private man's hands, but that they shall be kept in some private room within the limits of the church, and particularly in the room which anciently was assigned unto them, and was of late detained by Mr. Aisgill, as a part of his prebendal lodgings; and the chapter clerk, by consent of the dean and chapter, shall have a key to that room, and make a catalogue of all those evidences, that come to his hand, together with a repertory of the matters therein contained, for the use of the dean and chapter aforesaid.

II. Item, That none of those, who preach in your cathedral church, either in their turns or otherwise at any other time, do in their prayers before their sermons omit any one particular commanded in the five and fiftieth constitution of the late canons published in Anno Domini MDCIV. mentioned in the twelfth article of enquiry ministered unto you in our said visitation.

III. Item, That no place or office belonging to your church, of

what sort, or on what condition soever, shall at any time hereafter be granted in reversion.

IV. Item, That those of the choristers and other ministers of your church, who are disorderly, unruly, and wilfully negligent in performance of their several duties, and do not after wholesome admonition or correction reform themselves, and conform their manners, be expelled their places, that no unseemliness or disorder may from henceforth any way offend your church; and namely, that Thomas Longe and Richard Longe, two of your choristers, who are presented for incorrigible boys, be forthwith removed from their places or stations in your church, and others chosen in their rooms.

V. Item, That your petty-canons, and singing men have all right done unto them, concerning their houses, whereof they make complaint unto us in their answers, that they have received but hard measure, and therefore we require an account from you touching the same, and that you search your registry for an act, concerning those houses made by me, when I was dean of your church; and if you find that any such were made, to transcribe it, and with the aforesaid account to signify, how it hath been since observed, that, as we shall see cause, we may take further order for them.

VI. Item, That you keep your church, and churchyard, from all manner of profanation, and suffer no encroachment to be made thereon; and if any such be, by houses there already built, or by dung miskins, or any other means, to certify unto us the manner of the offence, and the names of the offenders, that, as is fit, we may provide a remedy for restitution thereof unto the former consecrated uses.

VII. Item, That the almsmen and officers of your church, who do not daily frequent divine service in your church, having no just impediment to hinder them, be taken notice of, and presented either to us or your ordinary, that they may receive condign punishment for such their neglect, or at least that his majesty may be informed, in whose gift they are, to the end they may be better regulated hereafter.

VIII. Item, In regard it is his majesty's express pleasure, that the bodies of cathedral churches should not be pestered with standing seats, contrary to the course of cathedrals, and the dignity of those goodly piles of buildings, we must and do require you, that all standing and fixed seats, as well those where the mayor and aldermen's wives use to sit, as other between the pillars, be taken down, and other moveable ones fitted into their rooms, according to such directions as we gave to the dean by our late letters written to him; but the seat where the mayor and his brethren used to sit, as also that

where the dean and prebends used to sit in sermon time, (because to our knowledge they are without blemish to the church, and more convenient than they can any where else be placed,) we do hereby require, that they be left standing to the use aforesaid.

IX. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computation of the Church of England, one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER OF WORCESTER, MADE UPON THEIR JOINT AND SEVERAL ANSWERS UNTO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF WORCESTER, ANNO DOMINI MDCXXXV.

[*Reg. Laud,* fol. 237, a.]

I. Imprimis, That all your prebendaries and other ministers of your church be continually resident in their several places, as the statutes of the church require.

II. Item, That none be admitted into any place of your quire, before he be first approved of for his voice and skill in singing by such of your church as are able to judge thereof, and that the places there, as they fall void, be supplied with men of such voices as your statutes require.

III. Item, That hoods, square caps, and surplices be constantly used, according to the canon in that behalf provided, by the dean, residentiaries, petty canons, and other ministers belonging to your church, whensoever they come to administer, or hear divine service.

IV. Item, That no timber trees growing upon your ground be hereafter sold, wasted, or made away, but that they be with care preserved for the only use and repair of your church.

V. Item, That your choristers be duly and diligently catechised; which hath been formerly too much neglected.

VI. Item, That your churchyard be decently and without profanation kept, and that you take care, that the bones of the dead may not lie scattered up and down; but that they be gathered together and buried, and that the chapel called *capella carnaria*, situate at the entry of your cathedral, now profaned and made a hay barn, be restored and employed to the wonted use; and that the encroachments made upon your churchyard, and other hallowed ground about your church, be likewise restored, and laid open for those ancient uses, to which they were dedicated.

VII. Item, That as much as in you lies you prevent the common thoroughfare made through your close.

VIII. Item, That the muniments which concern the public state of your church, be presently taken from every particular and private person, that hath any of them in his custody; and that for ever hereafter they be carefully preserved and kept together in some convenient place, which shall be thought fit for that purpose by the dean and chapter.

IX. Item, That your porters, sexton, and other your church officers, do, if they be able, serve their places in their own persons.

X. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computation of the Church of England, one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE CHAPTER OF THE CATHEDRAL CHURCH OF NORWICH, MADE UPON THEIR ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF NORWICH, ANNO DOMINI MDCXXXV.

[*Reg. Laud,* fol. 237. b.]

I. Imprimis, That no almsmen, or others, that have any dependance on your church, shall enjoy the profits of their places, until they have taken an oath to observe the statutes of your church.

II. Item, That your minor canons, though not graduates, do wear square caps together with surplices, when they come to administer divine service in your quire.

III. Item, That that part of your churchyard, which with your leave is inclosed, and made a garden, be laid to your churchyard again, and special care taken that it be kept without profanation for the time to come.

IV. Item, That all postern doors into your churchyard be stopped up, though the houses unto which they belong be out on lease.

V. Item, That you be careful to set up the bishop's consistory in some convenient place towards the west end of your church; but that no door or window be thereby hindered or defaced.

VI. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computation of the Church of England, one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER OF LICHFIELD, MADE UPON THEIR ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF LICHFIELD, ANNO DOMINI MDCXXXV.

[*Reg. Laud*, foll. 237. b, 238. a.]

I. Imprimis, That the two pair of organs in your church, which are much defective, be speedily amended, and if it will stand with the grace of your church, and be more convenient and useful for your quire (as we conceive it will) that you put them both in one, and make a chair organ of them.

II. Item, That the frame of your great bells, which is much decayed, be substantially repaired without delay.

III. Item, That William Unit, — Apsley, and Richard Adams, laymen, and having no place in the church, who shewed themselves among your petty canons in their college, where they live as inmates, on purpose to free themselves from undergoing of offices in the commonwealth necessary for his majesty's service, be forthwith discharged from their dwellings or lodgings in the said college, that they may live publicly amongst other laymen, and bear such offices as shall necessarily and fitly be imposed on them, as the governors of that college will answer it at their peril; and that no man of the like condition be at any time received there again.

IV. Item, That that part of the choristers' house which is leased out, be taken in again by giving some reasonable consideration (if peaceably it may be so done); but if the leassee shall be obstinate, and not condescend to such a fair offer, then that you send up word either to ourself, or our vicar-general, that we may think of some other course to be taken.

V. Item, That your churchyard walls, where they are broken or decayed, be made up again, and firmly repaired.

VI. Item, That you take care, as much as in you lies, of your church close, that it be not made a thoroughfare for carriages, or any other way profaned; and if any will be wilful and obstinate to abuse that place, that you take notice by sufficient witnesses of the

persons, and the manner of their abuse, and return their names unto us, that they may be called to answer their ill carriage and unruliness in the high commission court.

VII. Item, We require that these our injunctions be carefully registered and observed

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computation of the Church of England, one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN, PREBENDARIES, AND OTHERS OF THE CHAPTER OF THE CATHEDRAL CHURCH OF CHICHESTER, MADE UPON THEIR JOINT AND SEVERAL ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF CHICHESTER, ANNO DOMINI MDCXXXV.

[*Reg. Laud,* fol. 238. a, b.]

I. Imprimis, That none of your prebendaries, residentiary or at large, do at any time come into your quire to hear divine service or sermons, without a surplice, or without square caps, and hoods fit for their degrees.

II. Item, That all houses, rooms, stables, and outbuildings, belonging to any one of your church, be kept in good repair; and particularly that the house lately belonging to Dr. Andrewes, your chancellor, the stable, and some other rooms belonging to Bishop Shirburne's prebendaries, and also the hall and kitchen belonging to the corporation of your vicars choral, be well repaired without delay, and so maintained hereafter.

III. Item, That the plot of ground, called Paradise, adjoining to your church, and within your cloisters, which hath been heretofore a burying place, and is now by reason of a lease thereof, made by your predecessors, converted into a private garden, be by some fair means

restored, and reduced into its pristine and consecrated use; and if the leassee shall be obstinate and unreasonable in restitution of it, that you give us notice thereof.

IV. Item, That you use some means with Mr. Peter Cox, an alderman of the city of Chichester, that the piece of ground called 'Campus,' now in his possession, be laid open again, that the scholars of your free school may have liberty to play there, as formerly they have had, time out of mind; and if he shall refuse, to give us notice or our vicar general, upon what reason and ground he doth it.

V. Item, That Bishop Shirburne's four prebendaries do from henceforth keep residence on their prebends, as is appointed by their founder's statutes, and as by oath they are tied.

VI. Item, That you provide copes fitting for the service of your cathedral, by one a year, until you be sufficiently furnished with them.

VII. Item, That Mr. Nutt and Mr. Southcot yield up, without delay, what they have encroached upon in your churchyard, that it may be applied to the right use.

VIII. Item, That no postern doors into the churchyard be suffered.

IX. Item, That the meetings and hospital invitations anciently observed by your residentiaries, and by them kept quarterly for the quire, be still maintained. Or else, instead of those invitations, that the same money be still given by the residentiaries, by way of perdition; which I am informed some of them have lately begun to give, so that the quire acknowledge it to be a benevolence, and that they carry themselves in that respectful manner to the residentiaries, as befits them to do.

X. Item, That the stall-wages be restored to the vicars chorals, due to them for doing service all the year at the high altar.

XI. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God (according to the computation of the Church of England) one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER, AND OTHER OF THE CATHEDRAL CHURCH OF PETERBOROUGH, ALIAS BOROUGH ST. PETER, MADE UPON THEIR ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF PETERBOROUGH, ANNO DOMINI MDCXXXV.

[*Reg. Laud,* foll. 238. b, 239. a.]

I. Imprimis, That the encroachment of three yards in length, and about five yards in breadth, made upon your churchyard, and enclosed for the enlargement of one of your prebendaries' gardens, be presently laid open, and the ground restored to the former use, and that care be taken that all other indecent usage and profanation of your churchyard be speedily redressed.

II. Item, That a consistory be erected in some convenient place towards the west end of your cathedral church, wherein cases reserved and proper unto the lord bishop his audience, may be debated and determined; but not to prejudice the country thereby, by calling men that live far remote (the shire being very long) to make their appearance there, and answer unto such matters, as have been usually, and may be conveniently tried in other parts of the diocese.

III. Item, That enquiry be made after the executors or administrators of dean Fletcher, that some satisfaction may be had from either by a fair composition, or by compulsion of the law, for the great bell, which through his means, in his time, was taken away: and that the ring of bells, which wants repair, be suddenly amended, and that you give us an account of your doings herein.

IV. Item, That those of your quire, who are defective in skill or voice, be removed, and some others more worthy taken into their places, unless they use means to better their own ability, or provide that their rooms be sufficiently supplied, and that condign punishment be inflicted on such as are negligent in doing their services.

V. Item, That until you have received statutes (which shall be provided for your church) you be regulated and governed by the injunctions of archbishop Parker, our worthy predecessor, and your own decrees made by common consent, as is the use and custom amongst you.

VI. Item, That the fifty-three pounds, six shillings and eight pence, allowed by your dotation to be yearly employed in reparations in

general, be not so wholly bestowed on other things, though perhaps in some sort necessary, as that the repair of the church itself be neglected: and if the twenty pounds a year contained in your said dotation (which you answer you do not receive) be by any unjust or indirect means detained from you, upon knowledge thereof, we shall yield you all just and fit assistance for recovery of the same.

VII. Item, That enquiry be made after the executors or administrators of Mr. Dove, sometimes the fifth prebendary in your church, that satisfaction may be had from them for unmannerly taking away a pair of gates set up by the said Mr. Dove betwixt a new wall by him erected, about an enclosure of a parcel of ground taken in, to make a backside or garden for the house belonging to his prebend, and another wall enclosing a little parcel of ground belonging to the third prebendary's house; through want of which gates great annoyance by the defilement of some nasty people is brought upon the inhabitants thereabouts, and that consecrated ground intolerably profaned. Wherefore we require you to make speedy recourse unto the said executors or administrators, and return unto us an account of their answers, that thereby (as we shall find cause) we may provide a remedy for redress of so abusive an injury.

VIII. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God (according to the computation of the Church of England,) one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER, AND OTHERS OF THE CATHEDRAL CHURCH OF ST. PAUL, LONDON, MADE UPON THEIR ANSWERS UNTO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF LONDON, ANNO DOMINI MDCXXXVI.

[MSS. *Lamb.*, numb. 943. p. 463.]

I. Imprimis, That square caps as well as surplices and hoods be daily used by all those of your quire who ought to wear them without any omission.

II. Item, That those officers of the Company of Mercers who for the time being claim and enjoy the government of the school commonly called Paul school, do at some certain time and place by you the dean and two others of your prebendaries residentiaries appointed, shew to you the said dean and prebendaries by what right the government of the said school is invested in them, and render us an account of what you find.

III. Item, That special notice be taken that none of your quire, who do also belong to his majesty's chapel, do escape without condign punishment, if at any time they neglect performance of their duty in both places.

IV. Item, That some fit houses (if any such be) belonging to your church, be suffered to run out of lease, and then reserved for your several residentiaries, who now are forced to dwell in hired houses, having none belonging to their places.

V. Item, That due and diligent observance be made of all manner of profanations in your church and churchyard, and a particular thereof delivered unto us, that a remedy may be ordained.

VI. Item, That you the dean and prebendaries do carefully observe the late decree in Star Chamber, which will help much to repress the lay dwellers and inmates within the precincts of your church, and (if need be) we shall be ready to yield you further assistance.

VII. Item, That you the dean with two or three of your prebendaries residentiaries do at some certain time and place call those lessees who hold vaults or shrowds under your quire to exhibit their leases, and then examine the validities of them, that (if possible) they be lawfully avoided, and further misusage of those vaults prevented; however let care be taken that no more be hereafter let, and that in like manner you call those laymen that have cellars under the body of your church, and examine by whose grant or permission they hold them, and let us have a certificate of the particulars.

VIII. Item, That no house belonging to the college of your petticanons (after the expiration of the leases now afoot) be hereafter made or granted to any laymen or others, but that they be wholly conserved for the habitation of your petticanons, and only occupied by them, to whose places they were anciently assigned, and do properly belong.

IX. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal.—Given at our manor of Lambeth, the ninth day of May, in the year of our Lord God MDCXXXIX.

ORDERS FOR THE CATHEDRAL CHURCH OF WORCESTER.

[*Reg. Laud,* fol. 274.]

To all Christian people to whom these presents shall come, William, by the providence of God lord archbishop of Canterbury, primate of all England and metropolitan, sendeth greeting in our Lord God everlasting. Whereas complaint hath been made to us of divers matters amiss in the cathedral church and city of Worcester, upon which controversy hath arisen between our reverend brother the lord bishop of Worcester and the dean and prebendaries of the said cathedral church, concerning all which the said parties respectively by their letters appealed to us, submitting themselves wholly to our arbitrament herein, whereupon we taking into consideration the said complaints, and having fully heard all particulars in the presence of the counsel learned of the said bishop on the one part, and in the presence of Richard Steward, doctor of the laws and clerk of his majesty's closet, and Stephen Boughton, master of arts, and sub-dean of his majesty's chapel royal, both prebends of the said church on the other part, and in the presence also of the learned counsel of the mayor and his brethren of the city of Worcester aforesaid, and all parties consenting to stand to and abide our order therein, we do by these presents order and think fit,

I. That the said lord bishop shall have and exercise his visitation in and upon the cathedral of Worcester, and the dean, prebends, and other members thereof, triennially beginning the same at such time (upon reasonable warning given) as his lordship shall think meet and fitting, but shall not continue it above six months at any one visitation.

II. That each and so many of the prebendaries of the said cathedral church shall abide and reside upon their prebends at the said church, and so long as by their statutes is or shall be provided and appointed, during which time they shall keep moderate hospitality for the inferior members of the said church, and shall not be tied to any other.

III. That with all convenient speed some copes be procured by the dean and chapter for the service of the church, as the estate and revenues of the same may afford, the decays and necessary repairs of

the said church considered of, and in some reasonable measure forth done.

IV. The sacrist of the said church shall be examined, whether the plate belonging to or used for and at the sacrament of the Lord's supper hath been lent out to feasts, or used and employed at their own houses, or to profane uses, and good order to be taken that it be not so by any means hereafter; and if they be not very sufficiently furnished with plate for the due service of the altar or communion table, that then the dean and chapter be moved to dispose of some of their common plate for that use and service, and to get it consecrated for the same, which said plate they have now little or no good use of, unless for needless feasts and meetings at the audit, which may better be forborne and spared, at least till their decayed church be repaired.

V. That whereas the lord bishop hath bestowed a very fair upper front for the altar or communion table, his lordship may be pleased to bestow a lower front also, or in case he refuse so to do, then the dean and chapter shall procure or make a lower front for the said use, answerable to the upper front so given as aforesaid. And also shall procure or cause to be made a pall or covering for the middle part of the said altar or table for the decent adorning of the same, with as much speed as the necessary repairs of that church will permit, for they must be first done.

VI. That the usual morning papers at six of the clock shall be from henceforth read or celebrated in our Lady's chapel, at the east end of the said cathedral church.

VII. That the two cottages or houses standing in the churchyard of the said cathedral, and upon the consecrated ground of the same, shall be pulled down and demolished, if it be made appear they are so built on hallowed grounds.

VIII. That the preaching place shall be from henceforth at the west end of the quire immediately without the same, and that there shall be made, first a decent seat or chair for the lord bishop, then a convenient seat or seats on one side for the dean and prebendaries, and other members of the quire, and on the other side for the mayor and aldermen of the said city, according to the discretion of the dean, but all and every the said seats to be moveable and removed (save only at sermon times) into some fit place about the church, at the discretion of the dean and chapter, and that all seats now standing shall be removed out of the body of the said church, with all convenient speed, and that all the seats now standing in the choir, betwixt the end of the stalls and the altar, be speedily likewise taken away.

IX. The evening service in the said cathedral church shall begin at three of the clock in the afternoon on Sundays, at which the mayor and aldermen are to be present, and the lecture (if there be any) shall begin after the prayers of the said church are ended; and for the better placing of them at the quire service, there shall be one of the stalls next to the bishop's throne, or archdeacon's seat, a little elevated for the mayor to sit in, and a desk with a cushion put before him, and the aldermen, &c., shall sit in the stalls next the mayor, so many as may be placed without hindering the quire men, and the rest to be placed so near as conveniently may be to the mayor, at the discretion of the dean.

Mr. Hardwick shall not be suffered to preach neither in the cathedral nor in any other church in the city of Worcester any more, and for Mr. Halseter he shall attend the dean and chapter, and give satisfaction to them concerning his abilities and conformity, and obtain their good will, or else he is to be forbidden also, and not suffered to preach any more in the said cathedral church. The like course is also to be taken with all his successors in the said lecture, that none be hereafter admitted lecturer there without the approbation both of the lord bishop and the dean, and in case the mayor and his brethren come not to divine service in the quire on Sundays, &c., in the afternoon, then there shall be no lecture at all preached in the said cathedral church.

X. Lastly, that the conduit and water pipes which were made and are for the use and service of the said dean and prebendaries, shall be repaired at their own cost, and that the said lord bishop of Worcester, if he please, shall have the free use and liberty of the same, for water to serve his house according to the ancient custom, by a pipe or pipes derived from theirs, provided the same be done without detriment to the conduit from whence it is taken. In witness whereof we have caused our archiepiscopal seal to be put hereunto. Dated the 26th day of May, in the year of our Lord MDCXXXVII., and in the fourth year of our translation.

CERTAIN ORDERS SET DOWN AND APPOINTED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE KEPT AND OBSERVED BY THE NOW DEAN AND CHAPTER OF THE CATHEDRAL CHURCH OF ST. PETER, EXON, AND THEIR SUCCESSORS FROM TIME TO TIME, ACCORDING AS THE SAID LORD ARCHBISHOP WAS REQUIRED AND ENTRUSTED BY HIS SACRED MAJESTY TO SEE DONE, AS FOLLOWETH.

[MSS. *Lamb.*, numb. 943, p. 467.]

I. First, whereas it pleased his most gracious majesty out of his princely care for the good and welfare of that church, and the members thereof, to restrain the now dean and chapter from letting leases and renewing of estates in any of their manors, or other hereditaments, until such time as certain differences arising amongst them might be fully heard by us, and settled, and such a course thought on, as might best accommodate that church, and some necessary reparations thereof; and whereas also they themselves have jointly under their hands submitted this to our judgment and ordering, we do therefore hereby order and decree, that this restraint shall from henceforth be taken off. But with this proviso by his majesty's special command, viz., that no lease of any manor belonging to that church shall be let for ever hereafter beyond the term of one and twenty years; and that neither the church nor the lessee presume to turn anything into copyhold, that is at this present day in lease, or was in lease at such time as the grand lease or leases granted in King Edward the Sixth's time first made for fourscore and nineteen years, or at any time since. And if any tenant attempt the doing hereof before or after the renewing, he shall be utterly debarred from taking any further estate. And further we do order, that upon the renewing of the several leases of the said manors, such a way shall be taken, that both the dean and chapter and their successors, and their lessees shall be for ever hereafter debarred from granting of any copy of any thing, which was at the making of the said original lease, or leases, or at any time since, leased by deed. Notwithstanding this shall be no hindrance, but that the ancient copyholds, which never were in lease since the making of the said original lease, or leases, may be from time to time granted according to the customs of the several manors respectively. And it is

likewise hereby ordered that the leases which were formerly renewed to Peter Senthill *alias* Sainthill, Esq., shall at their next renewing be in the same condition with the leases of the rest of the manors.

II. It is likewise ordered and decreed by joint consent, that when all or any of the leases of the manors aforesaid shall come to be renewed either now or hereafter, *toties quoties*, the dean and chapter shall from time to time out of every hundred pounds they receive for a fine or fines lay up into the church stock the sum of ten pounds towards the necessary repairs of the church, organ, cloisters, and churchyard, but to be employed upon no other use, and whatever is not laid out as aforesaid to be safely kept in ready money for the like use when need shall require. And this to be done over and above the ordinary and usual reparations, to which the dean and chapter stand bound by common right and duty, until such time as the church be thoroughly repaired, and then this stock may serve to maintain it for ever. It is likewise ordered, that a fair account be kept of the receipts and layings out of this money from time to time by the dean and chapter aforesaid, and presented once a year to the lord bishop of Exeter for the time being to be put into his registry. And if any waste happen to be made, or any doubt or difficulty arise touching the premises, which the lord bishop of that diocese cannot settle, then recourse is to be had to the lord archbishop of Canterbury for the time being, as at this present there was.

III. It is further ordered, and we do hereby heartily pray and require the lord bishop of Exon and his chancellor, by themselves, or their commissioners, to view diligently and examine all encroachments, or nuisances that are made either upon the church, or churchyard by buildings or any other profanation, and the same to be remedied, if possibly they can, or otherwise to return the offenders' names up to ourself, or our successors, that they may be proceeded against in the high commission court, as their causes shall merit. And this we shall heartily pray the lord bishop of Exeter and his successors to take care of, till the abuses be thoroughly amended, and we hope that will be a means to keep others from rising in their places.

IV. It is also ordered and decreed, that no houses in city or town corporate (having no land laid to them) belonging to the dean and chapter, that now are in lease for years, shall be from henceforth devised by them for lives, or beyond the term of one and thirty years; and if any house or houses be now standing upon the church-yard, the lease thereof shall never be renewed, but after the term expired the same shall be demolished, and never any more built on that or any other consecrated ground.

V. And lastly, whereas the ancient monuments of King Edward the Confessor the first founder of that church, and Egitha his queen, and Leofricus first bishop of that see, have by injury of time been much neglected and defaced, it is hereby ordered that the same shall be forthwith repaired, and beautified, and so kept from time to time clean, and decent. And so we pray God Almighty bless that church and the members thereof, with the true fear of His holy Name, and peace among themselves. Given at our manor-house at Lambeth the seventh day of June in the year of our Lord MDCXXXIX. and of our translation the sixth.

W. CANT.[b]

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE MASTER, WARDEN, FELLOWS, CHAPLAINS, AND OTHERS OF THE COLLEGE OF ST. MARY, NEAR THE CITY OF WINCHESTER, MADE UPON THEIR ANSWERS UNTO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION THERE ACTUALLY EXERCISED, ANNO DOMINI MDCXXXV.

[*Reg. Laud*, fol. 147. b.]

I. IMPRIMIS, That none who is incorporate a member of your college, of what quality soever, do at any time, without a just impediment or constraining necessity, neglect his coming in due time unto morning and evening prayer in your chapel; and namely that George Johnson, one of your fellows, be more diligent to perform his duty therein, than formerly he hath done.

II. Item, That the whole divine service, according to the form of the Book of Common Prayer, be always read on Sundays and other solemn days, without omission of the Nicene Creed, or any other part thereof.

III. Item, That your chapel be from time to time kept in good repair; the ornaments therein be made seemly, your communion table comely and decently adorned, and also placed close to the east wall of your chancel, having the ends standing north and south, with a rail enclosing the same.

[b] [From an extract of the Reg. of the D. and C. of Exeter, appended to this document in Lamb. MSS., it appears that they accepted these orders June 20.]

IV. Item, That your fellows' and scholars' commons be augmented according to the statute of provision, and fire allowed in your hall in the winter time, or such days as your statute doth require.

V. Item, That your warden for the time being have from henceforth no allowance of diet, when he is absent from your college, unless your statutes do allow it unto him.

VI. Item, That your warden, fellows, and chaplains, and other the officers of your college, do usually frequent your college hall at meal times, and take their diet there, as your statutes do enjoin; and that none be suffered to carry their commons to private houses.

VII. Item, That your college gates be every day shut up at due and appointed times, and that none be permitted to come in or go out in the night season, without consent of the governors of your college, and upon special and urgent occasion.

VIII. Item, That that fellow of your college, that is rider for the keeping of the courts, be from time to time made acquainted with all fines and grants of copyholds belonging to your college; and the true accounts be thereupon duly given up unto those that are appointed by your statutes to receive them.

IX. Item, That your warden make satisfaction for the unnecessary charge he hath put your college to, in building himself lodgings, a staircase, and balcony window, and for the college money he expended in furniture for those his lodgings and buildings, amounting (as we are informed) to ccxx*l.*

X. Item, That the allowance agreed upon in the lord archbishop Bancroft's time, our worthy predecessor, be observed by your warden, and others, the members, and officers of your college, being very favourable on the warden's behalf; and that the ten pounds, which your warden yearly takes for wine, be bestowed as is appointed by your college statutes.

XI. Item, That such reverence be used in your chapel, both in your access thereunto, and recess therefrom, and also in service time, as is practised in cathedral churches, and is not dissonant to the canons and constitutions of the Church of England; and that no fellow, or others belonging to your college, of what degree soever, presume to come thither without his cap and hood.

XII. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the eight and twentieth day of May, in the year of our Lord one thousand six hundred and thirty-six, and in the second year of our translation.

ORDINATIO PRO COLLEGIO ETONENSI AD ELIGEND. QUINQUE EX EORUM SEPTEM SOCIIS E COLLEGIO REGALI CANTABRIGIÆ.

[*Reg. Laud,* fol. 258, b.]

Guilielmus, providentia divina Cant. archiepiscopus, totius Angliæ primas et metropolitanus, dilectis in Christo præposito et sociis collegii de Etona Diœcesi Lincoln. salutem et gratiam.

In visitatione nostra metropolitica diœc. Lincoln., et collegii vestri, nuper proposita nobis fuit querela, ex parte quorundam sociorum collegii Regalis in academia Cantabrigiensi, quod cum communis fundator utriusque collegii prædicti Henricus sextus, piæ memoriæ, quondam rex Angliæ, collegium vestrum de Etona, de decem sociis fundaverit, et in loca vacantia sociorum collegii vestri primo et ante omnes ordinaverit eligi socios collegii Regalis, vel eos qui prius fuerint in eodem, et ex causis honestis et licitis recesserint ab ipso, si qui tales inventi fuerint habiles et sufficientes ; vos tamen contra statuta collegii vestri septem socios tantum jamdiu habueritis, et in præsenti habeatis, et in loca vacantia sociorum collegii vestri sæpius eligatis alios de aliis collegiis, vel locis, ad arbitrium vestrum, licet habiles et sufficientes in Regali collegio prædicto inveniantur; unde præfati socii collegii Regalis a nobis humiliter petierunt, ut velimus ordinare numerum decem sociorum collegii vestri in posterum perimplendum esse, et loca eorum vacantia ex sociis collegii Regalis, et non alibi, supplenda esse, si habiles et sufficientes in collegio Regali prædicto inveniantur. Nos vero auditis iis omnibus, quæ coram nobis utrinque proposita fuerunt, post maturam deliberationem de perimplendo numero decem sociorum collegii vestri in præsentia aliquid decernere noluimus, cum nobis constet collegium vestrum ab Edwardo quarto, quondam rege Angliæ, immediato fundatoris vestri successore, fuisse dissolutum, et ab eodem deinceps (sed reditibus ejusdem multum imminutis) restitutum, et ab eo tempore citra numerum sociorum vestrorum nunquam septenarium excessisse ; adeoque noluimus consuetudinem collegii vestri in hac re ex verisimilibus causis tamdiu receptam subito immutare. Cæterum cum ex statutis collegii vestris nobis etiam constet, collegium vestrum esse originem et seminarium collegii Regalis, et fundatorem vestrum communem desiderasse, ut inter utrumque collegium suum arctissima conjunctio, consociatio, et charitas in perpetuum intercederet, et in electione sociorum collegii vestri jusserit primam et præcipuam rationem habendam esse sociorum collegii Regalis Cantabrigiæ, vel eorum, qui prius fuerit in eodem,

et ex causis honestis et licitis recesserint, atque ad loca vacantia sociorum collegii sanctæ Mariæ Wintoniensis (ad cujus exemplum collegium vestrum fundatum est) socii collegii Novi Oxoniæ tantum, et nulli ex aliis collegiis aut locis electi fuerint a fundatore ejusdem; nos ad promovendam fundatoris vestri voluntatem, et desiderium in concilianda conjunctione et charitate inter utrumque collegium suum prædictum, ordinamus, et decernimus, quod ex septem sociis collegii vestri continuo quinque ad minimum eligantur in perpetuum de sociis collegii Regalis prædicti, vel de eis qui prius fuerint in eodem, et ex causis honestis et licitis recesserint ab eodem, si qui tales habiles et sufficientes reperti fuerint; et quod nulli in posterum eligantur per vos aut successores vestros ex aliis collegiis vel locis in socios collegii vestri, quamdiu numerus quinque sociorum vestrorum ex sociis collegii Regalis prædicti non fuerit perimpletus; mandantes et injungentes hanc nostram ordinationem et decretum a vobis et successoribus vestris in perpetuum observari. In cujus rei testimonium sigillum nostrum archiepiscopale præsentibus apponi jussimus. Dat. in manerio nostro de Lambeth undecimo die mensis Martii, anno Domini (stilo Angliæ) MDCXXXVI. et nostræ translationis anno quarto.

AN ORDER MADE THE TWENTIETH DAY OF AUGUST, IN THE YEAR OF OUR LORD GOD 1634, BY THE RIGHT WORSHIPFUL SIR NATHANIEL BRENT, KNIGHT, DOCTOR OF THE LAWS, VICAR-GENERAL TO THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE LORD ARCHBISHOP OF CANTERBURY, IN THE TIME OF HIS GRACE'S METROPOLITICAL VISITATION, HELD AT BOSTON, TOUCHING THE REPAIR AND MORE ORDERLY KEEPING AND DECENCY IN AND ABOUT THE CHURCH CHANCEL AND CHURCHYARD OF BOSTON AFORESAID, WITH OTHER THINGS THEREUNTO PERTINENT, DECREED AND ORDERED THEN AS FOLLOWETH.

[*Reg. Laud*, fol. 129.]

I. Imprimis, it is ordered, that all the seats in the body of the said church shall be taken down and rebuilded in an uniform manner, as they ought to be, leaving a fair spacious alley in the middle of the church.

II. Item, it is ordered, that all the pavements of the said church

and chancel shall be levelled and made even, and all the gravestones laid likewise even in a comely and decent manner.

III. Item, it is further ordered, that the gallery at the east end of the said church shall be taken down and removed, and set on the north side of the same church.

IV. Item, it is further ordered, that the whole fabric of the church and chancel, especially the roof and glass windows of the same, shall be well and sufficiently repaired and amended, and new whited all over, and adorned with devout and holy sentences of Scripture written on the walls thereof, divers of which sentences shall tend to the exhortation of the people to obedience to the king's most excellent majesty, his heirs and successors.

V. Item, it is further ordered, that the Ten Commandments and the king's majesty's arms shall be fairly placed and painted in the east end of the said church.

VI. Item, it is further ordered, that the bells belonging to the said church shall be newly hanged, and have new wheels, yokes, and frames made to them, and substantially repaired and amended in all other things wherein they are defective and out of repair.

VII. Item, it is further ordered, that the church-yard belonging to the said church shall be decently and orderly kept, and not profaned by any unclean thing, and shall also be maintained with a strong and sufficient fence to keep out swine and other noisome creatures from digging and rooting up the same.

VIII. Item, it is further ordered, that the room over the porch of the said church shall be repaired and decently fitted to make a library, to the end that in case well and charitable disposed persons shall hereafter bestow any books to furnish the same, they may be there safely preserved and kept to and for the furtherance and help of such ministers as shall preach in the said church, and others who shall repair thereunto.

IX. Item, it is further ordered, that in the levies and taxations made for the accomplishing and performing of so pious and acceptable a work the poorer sort may not be overburdened, but that every one may be charged with his whole estate for which he is not charged in other places out of the parish.

X. Item, it is further ordered, that Mr. Anthony Tuckney, the vicar of Boston, and Richard Carter, John Wallet, and William Turpin, gent., churchwardens of Boston aforesaid, shall in the presence and with the consent and approbation of Mr. Mayor and Mr. Recorder of the same town for the time being, order and place the parishioners of the said parish in their several seats, and all things in and about the premises to be ordered and to pass by and with the

consent and assent of the major part of the said Mr. Mayor, Mr. Recorder, Mr. Tuckney, and the said churchwardens, and it is thought fit that this rule shall be according to the payments that every one shall make towards the public charge of the parish.

XI. And lastly it is ordered that the said Mr. Mayor, Mr. Recorder, for the time being, and the said Mr. Tuckney, Mr. Carter, Mr. Wallet, and Mr. Turpin, shall within a year after the date of these presents, certify under their hands the due and real performance of all the premises, which certificate is to be exhibited unto Mr. Pregion the register, to remain in his office at Lincoln.

WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO WHOM ALL AND ALL MANNER OF JURISDICTION SPIRITUAL AND ECCLESIASTICAL IN AND THROUGH THE CITY AND DIOCESE OF LONDON DOTH BELONG BY REASON OF OUR METROPOLITICAL VISITATION THERE NOW DEPENDING, TO OUR WELL-BELOVED IN CHRIST, WILLIAM EDMUNDS, CLERK, VICAR OF RICKMERSWORTH, IN THE COUNTY OF HERTFORD AND DIOCESE OF LONDON AFORESAID, AND TO SIR JOHN COLT, KNIGHT, THOMAS FOTHERLY, AND WILLIAM BRIGGS, ESQRS., NOW CHURCHWARDENS, THERE.

[*Reg. Laud*, fol. 170.]

Whereas it hath been alleged before our well-beloved Sir Nathaniel Brent, knight, our vicar-general, that your said parish being very great and populous, divers of your parishioners have no seats in the church appointed to them, and that others that have been placed in seats are often disturbed, thronged, and sometimes kept quite out of their own seats by others that unmannerly and rudely thrust themselves in contrary to 'all good order, for the reforming of which disorder petition hath been made to our said vicar-general, that by our authority a commission might be granted to four particular persons to reform this disorder, and to place and displace the parishioners of the said parish according as upon examination of this business they shall in their discretion find to be agreeable to reason and equity, so as men and women may be placed in the church according to their conditions, qualities, and degrees, and our said vicar-general hath

decreed the same to be granted accordingly. These are therefore to authorize and require you the minister (if you shall be present), and you the churchwardens of the said parish now being, upon any one or more days, as shall seem best unto you, to meet together in your said church, and to consider of the persons that be your parishioners, and of their degrees, estates, qualities, and conditions, and to appoint fit and convenient seats, pews, or places to and for all and every of them according to their said degrees, estates, qualities, and conditions, and being thus placed decently and in good rank and order, to continue the course from time to time hereafter, that good order and decency may be had and kept in the church; and if after the publishing of this commission any shall refuse to be ordered by you, we will and require you to certify their names to us or our said vicar-general for the time being, that the reasons thereof may be examined and such order therein taken as to justice shall appertain. And what you shall do in the premises by this our authority we require you to set down in writing under your hands, and to return the same unto us or our said vicar-general after the execution of this our commission as soon as conveniently may be, that we may understand how this our commission hath been put in execution, and if occasion serve give our confirmation to any one that shall desire the same. In witness whereof we have here caused the seal which we use in this behalf to be put hereunto. Dated this seventeenth day of February, in the year of our Lord God (according to the computation of the Church of England) 1636, and in the fourth year of our translation.

STATUTA SIVE ORDINATIONES PER REVERENDISSIMUM DOM. WILL. LAUD, ARCHIEP. CANT. EDITA ET PROMULGATA.

[Ex MSS. Sancroft, Arch. Cant.]

Cap. I. *De inhibitionibus.*

I. Contra aliquem episcopum aut contra principalem visitatorem archiepiscopi Cant. in visitatione sua metropolitica, inhibitiones concedi nolumus, nisi aut dictus reverendissimus, aut judex ipse de arcubus aut audientiæ (si sit in civitate) notitiam habeat de eisdem, et de causa earundem.

II. In causis criminalibus, ubi judex a quo procedit contra præsentatum de adulterio, fornicatione, aut hujusmodi delictis, ne fiant inhibitiones nisi per judicem ad quem, aut aliquem surrogatorum suorum, qui sit legum doctor. Et si appellans non prosecutus fuerit dictam appellationem secundo termino post inhibitionem extractam, tunc judex ad quem decretum suum intimet judici a quo, aut parti appellatæ. Quod ipsi (si sua putaverint interesse) urgere possint appellantem ad prosequendum. Quod si et ipsi neglexerint per spatium unius termini post inhibitionem eis factam, tunc judex ad quem ex officio mero (ne talia scelera per inhibitionem protegi videantur) decernet pro parte appellante, ad prosequendum appellationem suam prædictam. Et si non prosequatur, remittat causam judici a quo, juxta formam juris, et stilum illius curiæ sine ulteriori dilatione.

III. Nulli procuratori aut parti liceat plures inhibitiones in una et eadem causa, et inter easdem personas, conficere et obtinere, nisi judicem ad quem ultimo appellatur, aut ejus surrogatum prius consultum fecerint de priore inhibitione, et de causa quare denuo aut pluries appellare convenit.

IV. Ne sigilletur aliqua inhibitio, nisi nomen procuratoris impetrantis subscribatur eidem, et libro sigilli etiam apponatur.

V. Cautione in aliqua curia nostra contra inhibitiones, decreta, probationes, testamentorum administrationes, vel contra commissiones pro receptione juramenti, aut hujusmodi admitti nolumus, nisi sub hac forma et conditione; viz. quod prius vocetur ipsa pars, cujus interesse prætenditur, aut unus procuratorum in curiis nostris exercentium tunc existens in civitate per dictam partem nominandus: nolumus enim manus ligari judicis, nisi paratum habeat, qui vocetur ad reddendam rationem cautionis prædictæ.

Cap. II. *De dilationibus vitandis.*

I. In die ad libellandum detur libellus sine ulteriori dilatione, nisi aliter judici visum fuerit: actor enim debet venire paratus ad judicium.

II. Ne fiat continuatio alicujus mandati plus quam semel.

III. Ex generali continuatione nulla sit termini probatorii prorogatio aut continuatio.

IV. Ubi appellatur a sententia diffinitiva lata per judicem a quo, pro legato, decimis, aut summa taxata ad reparationem ecclesiæ; et

appellans vult allegare solutionem, plene administravit, aut aliud quicquam in peremptionem sive exonerationem summæ petitæ (quod bene potuit in prima instantia allegasse) deponat ille prius summam sententiatam, priusquam admittatur talis allegatio, nisi alias judici visum fuerit ex justa causa per eum approbanda.

V. Si procurator adversam sibi partem ex aliqua cancellaria aut registrario in non transmittendo processum, aut testem in non comparendo, aut in non subeundo examen, suspendi aut excommunicari obtinuerit; tunc literas denunciatorias, suspensionis, aut excommunicationis hujusmodi extrahat infra quatuor dies; et mittat eas bona fide in partes infra tres dies prox. postquam extraxerit easdem literas, debite denunciandas; nec penes se ulterius clam detineat easdem ad causam differendam.

VI. Si quis commissionem ad partes pro responsis partis suæ aut pro examinatione tertium habuerit concessam, eamque extrahere aut debite exequi distulerit, aut neglexerit, renovationem ejusdem nullatenus expectabit, nec habebit, nisi ex justa causa per judicem approbanda; qui et eo casu, si quicquam injuriæ aut negligentiæ invenerit, partem hujusmodi non extrahentem, aut non debite exequentem in expensis retardati processus condemnabit.

Cap. III. *De advocatis et procuratoribus.*

I. Dum advocatus informat judicem, aut quicquam petit in curia, nullus procurator eum perturbet, aut se intromittat; quinetiam ejus petitioni respondere non præsumat, si advocatus ex adversa parte interfuerit, et respondere sit paratus, et voluerit.

II. Tam advocati, quam procuratores, induantur habitu et caputio in curia in arcubus, prout fieri consuerit. Sine eis in limites curiæ intrare non præsumat. Accedant ad initium curiæ. Non recedant ante curiam finitam. Latine loquantur (et non Anglice) per totum tempus curiæ. Sint judici attendentes in eundo et redeundo ad curiam de arcubus, et ab eadem, eumque comitando ducant et reducant.

III. Nulli tradetur processus judicis a quo in registrum introductus, nisi advocato aut procuratori alterius partium, pro eodem (ut moris est) componenti; isque nomen subscribendo suum in libro compositionem se recepisse testificet; et semper dictum processum rogatus per registrarium infra unum diem post debitam requisitionem reducat in officium registrarii, et retradat eum, ut pars ad-

versa eundem per similem compositionem et subscriptionem habeat utendum.

IV. In die assignato ad audiendam voluntatem nullus procurator, qui habet aliquam in libro informationum causam descriptam aut assignatam, a publicis informationibus se absentet; præsertim cum sua causa ventilanda, aut juxta ordinem dicti libri evocanda venerit.

V. Si quis procurator in die ad audiendam voluntatem inventus fuerit allegasse, aut (uti vocant) allegasse aliquam materiam, quam ante in eadem causa ipse placitaverit, et admitti obtinuerit; condemnetur in expensis retardati processus, cum dolo malo, et in dilationem causæ plus justo hoc fecisse judicabitur.

VI. Cum judex utrasque partes audiverit, et decretum suum interposuerit, neque advocatus nec procurator ei sit ulterius molestus aut importunus.

VII. Brevia, quæ vocant, causarum nulla fiant, nisi cum judex requisiverit; nec pro eis scribendis ultra sex denarios pro qualibet charta (Anglice 'every sheet') capiatur. Si quis hoc nimis vel minus duxerit, stabit taxationi judicis pro eisdem.

VIII. Si quæ pars principalis responsum suum personale aut ipse aut ejus advocatus aut procurator scripserit, et in registrum intrandum et registrandum dederit; idemque responsum super allegatione ad audiendam voluntatem, habita informatione imperfectum aut minus plenum fuerit inventum; solvet talis respondens expensas retardati processus, quia et litem retardavit, et partem adversam in expensis circa informationem super ea re indebite oneravit.

Cap. IV. *De registrariis et eorum clericis.*

I. Nullus actuarius aut acta scribens ponat in actu, quod aliquis dedit libellum, allegationem in scriptis, aut materiam hujusmodi, nisi eodem tempore et loco idem libellus, allegatio, aut materia sit realiter ei tradita et exhibita in registrum relinquenda, ut parti adversæ etiam copia tunc deliberetur. Dictus libellus sive exhibitum in pergameno conscribatur; nisi judex versus finem termini propter multitudinem negotiorum duxerit eum pro tempore in papyro recipiendum (cui etiam stabitur contra exhibentem) et proxima vacatione in pergameno redigendum, et (vere comparatum) in registrum introducendum.

II. Registrarius, actuarius, aut aliquis eorum clericus, officium procuratoris in eadem curia non exercebit; causas aliquas in illa curia nullatenus solicitabit, aut se minus indifferentem alicui partium præbeat aut sit in aliquo.

III. Ubi decernendum est pro omissis, judex et registrarius omissorum transmittent ea propriis expensis; et si eorum fraude aut supina negligentia omissio fiat, refundat expensas litis retardatæ ille, cujus dolo aut culpa id factum fuerit.

IV. Copiæ depositionum, responsionum personalium, aut exhibitorum quorumcunque non tradentur partibus, aut eorum procuratoribus aut advocatis per registrarium, actuarium, aut clericos suos, nisi facta fideli comparatione cum originali, et subscriptione manus suæ, aut eorum unius (notariorum publice existentium) quod concordant cum originali.

V. Commissiones pro responsis recipiendis aut testibus examinandis fiant assumpto publico notario quocunque partibus indifferente, nisi ubi judici aliter visum fuerit.

VI. Acta, exhibita, et recorda fideliter custodiantur, et in loco tuto et convenienti reponantur, et per annos sive terminos ordine distinguantur, quo facilius scrutinium fiat, ubi opus erit.

VII. Acta omnia et singula cujusque termini, aut in ipso termino, aut vacatione proxime sequente registrentur, aut (uti vocant) in libro actorum intrentur.

W. Cant.

STATUTA ECCLESIÆ CATHEDRALIS ET METROPOLITICÆ CHRISTI CANTUARIÆ,

PROUT

PER SERENISSIMUM REGEM CAROLUM CONFIRMATA SUNT

ANNO DOMINI MDCXXXVI.

[MSS. *Lamb.*, numb. 728.]

CAROLUS R.

IN NOMINE PATRIS ET FILII ET SPIRITUS SANCTI. AMEN.

HÆC SUNT STATUTA ECCLESIÆ CATHEDRALIS ET METROPOLITICÆ CHRISTI CANTUARIÆ.

1. *De Ecclesia cathedrali et metropolitica Christi Cantuariæ, et de numero integro eorum qui in Ecclesia prædicta sustentantur.*

Illius primum implorato auxilio, in Cujus honorem Ecclesia isthæc fundata, et ab inclytis progenitoribus nostris aliisque piis benefactoribus dotata, ad tantam dignitatem excrevit; ante omnia volumus et mandamus, ut jura quævis, necnon immunitates et libertates ejus quæcunque in omnibus semper salvæ atque integræ serventur. Et quoniam multis retro sæculis Christianæ religionis sementum illinc feliciter in omnes regni hujus angulos propagatum sit, Ecclesiam hanc nostram jure metropoliticam et totius Angliæ primam libenter agnoscimus, ejusque curam reverendissimo archiepiscopo, qui pro tempore fuerit, quem etiam visitatorem esse volumus, in Domino, committimus in perpetuum, cui etiam mandamus atque in visceribus Christi obtestamur sedulo prospicere, ut Dei laudes mane ac vesperi in Ecclesia antedicta assidue celebrentur; ut fabrica illa pulcherrima prout loci dignitas postulat, tam extra quam intus (posthabitis aliis quibuscunque) ab omni non solum ruina sed etiam defectu conservetur, et de tempore in tempus, quoties opus fuerit, Ecclesiæ sumptibus sarta tecta præstetur, postremo et omnia membra Ecclesiæ prædictæ debitis officiis suis fraterna charitate sobrie et religiose fungantur. Statuimus igitur et ordinamus, ut sint perpetuo in dicta Ecclesia unus

Decanus, duodecim Canonici, sex Concionatores, sex minores Canonici, sex substituti, unus organista, prout mos diu obtinuit in Ecclesia, duodecim clerici laici, unus magister choristarum, decem choristæ, duo informatores puerorum in grammatica, quorum unus sit præceptor, alter subpræceptor, quinquaginta pueri in grammatica erudiendi, duodecim pauperes de sumptibus dictæ Ecclesiæ alendi, duo sambucarii (vulgo sackbutteers) et duo cornutarii (vulgo corniteers;) duo virgiferi, duo subsacristæ, quatuor ministri in Ecclesia qui campanas pulsent, et cætera disponant, duo janitores qui et barbitonsores erunt, unus registrarius sive clericus Capituli, et (si mensa communis in aula publica fuerit) unus obsonator, duo pincernæ, unus coquus, unus subcoquus, qui quidem in eadem Ecclesia unusquisque in suo ordine, juxta fundationem et incorporationem ejusdem et juxta statuta et ordinationes nostras sedulo inservient, et ante admissionem suam juramentum singuli præstabunt Decano prout infra in capitibus undecimo et vicesimo tertio exprimitur. Quum vero ad notitiam nostram pervenerit domus quasdam cum aliis ædificiis intra septum hujus Ecclesiæ impia nonnullorum avaritia extructas esse, ut hujusmodi profanatio protinus tollatur, et ut mortuorum sepulchra a violatione et latrinis integra serventur, mandamus et firmiter injungimus nullam deinceps istiusmodi domuum vel ædificiorum fieri dimissionem in perpetuum, sed quamprimum poterint omnes amoveri, aut penitus destrui, nec alias in posterum infra cœmeterii ambitum ulla causa vel prætextu erigi. Quisquis autem secus fecerit, vel consensum dederit, velut indignum hujus Ecclesiæ membrum ipso facto amoveatur.

2. *De qualitatibus, nominatione, institutione et installatione Decani.*

Statuimus et ordinamus, ut Decanus sit sacerdos vitæ ac famæ integræ, nec doctus modo et eruditus, sed doctrinæ etiam titulo insignitus, hoc est sacræ theologiæ professor, baccalaureusve, vel juris doctor. Cum autem contigerit officium Decani per mortem, resignationem, privationem vel cessionem, aut alio quovis modo in posterum vacare, volumus ut ille pro Decano habeatur et acceptetur, Decanique officio in omnibus fungatur, quem nos aut successores nostri nominandum eligendum et præficiendum, perque literas patentes magno sigillo nostro aut successorum nostrorum sigillatas Archiepiscopo Cantuariensi præsentandum esse duximus, quem quidem Decanum sic nominatum electum et præsentatum post Archiepiscopi institutionem juxta canones Ecclesiæ Anglicanæ ad ejusdem Archiepiscopi manda-

tum præsentes Canonici assument et admittent in Decanum perpetuum Ecclesiæ cathedralis et metropoliticæ Christi Cant. in hunc modum; Decanum in stallo, superpelliceo et caputio (gradui suo competente) indutum Vice-decanus seu senior Canonicus residens locabit dicens, 'Dominus custodiat introitum tuum et exitum tuum ex hoc nunc usque et in sæculum.' Tunc Decano genibus flexis supplicante subjungat installans hanc orationem, 'Miserere quæsumus, Domine Deus, famulo tuo N. ad regimen decanatus hujus Ecclesiæ deputato, protege cum gratia tua, eique Spiritu Sancto assiste, ut proficiant ei honoris augmenta, cum ad verum tui cultum, tum ad pietatis studia promovenda, exemploque sit aliis presbyteris et præcipue Canonicis, ad fideliter tibi inserviendum, et dirige eum in viam salutis æternæ per Jesum Christum &c.' Deinde in Capitulum deductus et in sede sua ibidem collocatus (tactis sanctis Dei evangeliis) juramentum sequens præstet sine ulla protestatione aut exceptione (antequam ullam Ecclesiæ administrationem suscipiat), quod si recusaverit, eum nullo modo in Decanum admitti volumus.

3. *Juramentum Decani.*

'Ego T. qui in Decanum hujus Ecclesiæ cathedralis et metropoliticæ a regia majestate designatus et rite et canonice institutus sum, Deum testor, et per hæc sancta Dei evangelia juro, quod pro virili mea in hac Ecclesia bene et fideliter regam et gubernabo juxta ordinationes et statuta ejusdem, et quod omnia illius bona, terras, tenementa, reditus, possessiones, juraque, et libertates, atque privilegia, cæterasque res universas, tam mobiles (salvo eorum rationabili usu), quam immobiles, alia omnia commoda ejusdem Ecclesiæ bene et utiliter custodiam, defendam ac servabo, atque ab aliis similiter fieri, quantum in me erit, curabo; ad hæc omnia et singula statuta et ordinationes Regis H. VIII. Fundatoris nostri prout a serenissimo Rege nostro Carolo ejus nominis primo, Magnæ Britanniæ Franciæ et Hiberniæ rege, Fidei Defensore, &c., correcta, explanata, et confirmata sunt, quatenus me (ut hujus Ecclesiæ Decanum) concernunt, bene et fideliter observabo, atque ab aliis hujus Ecclesiæ ministris observari procurabo, nullamque dispensationem ad evitandum aut relaxandum hoc juramentum obtinebo aut acceptabo, sicut me Deus adjuvet, et per hæc sancta Dei evangelia.'

Volumus autem, ut tam Decanus ipse, quam Canonici et cæteri Ecclesiæ nostræ ministri in admissione sua in regiæ majestatis successionem et supremitatem juxta formam statutorum regni hujus in

hoc ipsum editorum, ut etiam de canonica obedientia Archiepiscopo Cant. præstanda jurent, quo facto omnes Canonici tam majores quam minores promittent ei debitam obedientiam modo sequenti. Vicedecanus primo, inde reliqui omnes suo quisque ordine, stans coram Decano dicet 'Domine Decane, promitto tibi debitam obedientiam tanquam Decano,' et si quis forte abfuerit, quamprimum redierit, eandem obedientiam solenniter promittet. Sciendum autem est, quod nullus ad decanatum hujus Ecclesiæ quovismodo promotus ullos decanatus sui fructus percipiet, aut ullis Ecclesiæ negotiis se (tanquam Decanum) immiscebit, priusquam juramentum prædictum in persona sua præstiterit, et solenniter (ut dictum est) installatus fuerit.

4. *De officio Decani.*

Quoniam Decanum vigilantem esse decet (veluti oculum in corpore qui reliquis corporis membris haud negligenter prospiciat), statuimus et volumus, ut Decanus qui pro tempore fuerit cum omni solicitudine præsit, et quia reliquos honore antecellit, Canonicis cæterisque Ecclesiæ ministris exemplo præluceat, omnes moneat, increpet, arguat, obsecret, opportune importune instet, tanquam excubias agens in reliquum gregem suæ curæ commissum. Curet autem, ut divina officia secundum statuta hæc nostra cum omni reverentia et decore celebrentur, ut conciones præscriptis diebus habeantur, ut pueri cum fructu instituantur, ut eleemosynæ pauperibus distribuantur, ut Ecclesia nullatenus profanetur vel sordescat, ut in universum concredita sibi munera singuli fideliter obeant juxta canonem anno regni Jacobi patris nostri clarissimæ memoriæ primo in ea parte editum. Præterea Decanus cum præsens fuerit honestam et competentem familiam dignitati suæ congruentem alat, pauperibus panem frangat (qua in re ipsius conscientiam oneramus) et honeste et frugaliter in omnibus se exhibeat. Decanum autem sordide parcum castigabit Archiepiscopus, Canonicos autem sordide parcos castigabit Decanus, qui etiam malos et in officio tardos per statuta corriget atque puniet. Præterea thesaurum, jocalia, ornamenta Ecclesiæ, vasa aurea et argentea, supellectilem omnem, utensilia, chartas et munimenta, rotulas curiarum, et scripturas, aliaque bona et res quascunque ad Ecclesiam prædictam spectantes absque ulla illorum diminutione aut damno (salvo eorum rationabili usu), prout ordinationes et statuta nostra describunt, diligenter ac fideliter ex communi Capituli consensu dispenset, disponat, ac custodiat, atque ab aliis (quorum intererit) illud agi, dispensari, disponi ac custodiri faciat, ut sic ea omnia successori suo integra relinquat. Denique statuimus et

volumus, ut in omnibus causis gravioribus, veluti in feodi sive salarii concessione, et firmarum dimissione, et aliis id genus, Decani, sive præsens fuerit, sive absens (modo intra regni nostri Angliæ limites degat) consensus obtineatur : nihilque communi sigillo, si extra regnum commoretur Decanus, absque consensu procuratoris ejus (qui semper erit unus de hujus Ecclesiæ Præbendariis sive Canonicis) muniatur.

5. *De visitatione seu supervisione terrarum et curiis tenendis.*

Ad hæc volumus, ut in omni supervisione terrarum et curiis tenendis duo semper sint præsentes (quibus etiam, et nulli alii, in hoc respectu allocationem infra scriptam assignavimus), scilicet Decanus ipse, et receptor, sive eorum alter, et unus aliquis e Canonicis per Decanum et Capitulum, aut eo absente Vice-decanum et Capitulum, electus et deputatus, qui semel quotannis (incipiendo scilicet post Pascha) omnia et singula maneria, terras, tenementa, domos, ædificia, prædia, Ecclesias appropriatas, sylvas, nemora, boscos et subboscos dictæ Ecclesiæ visitent (quantum fieri potest), et penitus supervideant. Cui quidem Decano, vel receptori, et Canonico (ut prædicitur) per totam illam visitationem, ubicunque curiæ tenendæ fuerint, senescallus vel clericus terrarum (per Decanum et Capitulum, aut Decano absente per Vicedecanum et Capitulum, quoties locus vacaverit, eligendus) aderit et fideliter inserviet, curiasque tenebit, et sanum consilium dabit, et veredicta omnia in pergamena diligenter describet, et Decano et Capitulo in initio annui computi tradet, idemque bis in anno, mensibus scilicet Junio et Novembri, cum generalia Capitula habentur, coram Decano et Capitulo præsentem se sistet, ut coram ipsis rationem actionum suarum reddat. In qua etiam visitatione quæ de novo sunt ædificanda, aut reparanda, ædificentur et reparentur, ut in nullo eorum ruinæ, vastationes, destructiones, deteriorationes redituum, et firmarum diminutiones, ob defectum debitæ supervisionis accidisse inveniantur. Senescallum autem altæ, quam vocant, curiæ si quis fuerit, ad eundem modum, quo clericus terrarum eligitur, designari jubemus, volumus etiam, ut diligenter scribatur status maneriorum et ædificiorum, et in quibus egeant reparationibus, præterea scribatur quid Decanus aut Canonicus ille et receptor fecerint providerint aut ordinaverint pro iisdem. De his omnibus Decanus aut alii supradicti intra octo dies post reditum suum ad Ecclesiam cathedralem coram reliquis Canonicis ibidem præsentibus in scriptis rationem reddent. Decano autem sic terras visitanti, aut negotia Ecclesiæ necessaria prosequenti sex solidos et octo denarios tantum per diem allocandos duximus; receptori vero

idem munus obeunti quatuor tantum solidos per diem allocamus, similis etiam allocatio quatuor solidorum fiat Canonico, qui loco vel Decani, vel receptoris electus fuerit, nisi prædictis visitatoribus satius provisum fuerit per Decanum et Capitulum, aut eo absente, per Vicedecanum et Capitulum, absque damno Ecclesiæ.

6. *De sylvis et dimissione terrarum et tenementorum ad firmam et advocationibus Ecclesiarum.*

Præterea volumus, ut nec Decanus nec Canonicorum ullus boscos aut arbores ulli vendat, aut donet, nec terras, aut tenementa, prata, pascua, pasturas, aut Ecclesiarum appropriatarum decimas ulli locet aut ad firmam dimittat, sive per indenturas, sive per copias, quas vocant, rotularum curiæ secundum consuetudinem manerii sine consilio et consensu Capituli. Arborum vero grandiuscularum (vulgo 'tymber trees') nulla fiat vastatio, nec ulla omnino succisio nisi gravissimis de causis per idem generale Capitulum approbandis. Volumus etiam, ut nullæ terræ, tenementa, vel decimæ, quæ jam dimissa sunt pro termino annorum alieni ad firmam, dimittantur ad terminum vitæ (ut vulgo dicitur), exceptis iis quæ per rotulas curiæ conceduntur, sub pœna perjurii et amotionis perpetuæ ipsis suffragatoribus quibuscunque imponenda; et præterea quantum in illis fuerit, operam sedulo et fideliter navabunt (qua in re conscientias illorum in Domino oneramus), ut quotquot modo dimittuntur ad terminum vitæ dehinc in statum et terminum viginti unius annorum, aut minus, reducantur; permittimus tamen, ut domus sive ædificia in urbibus et vicis ad terminum triginta annorum et non ultra ad firmam dimitti possint. Quotiescunque vero Decano et Capitulo, vel majori parti eorundem capitulariter congregatæ, visum fuerit sylvas aliquas, terras, tenementa, decimas, etc., vel ipsi Decano vel cuilibet e fratribus suis ad firmam dimittere, vel statum antea concessum renovare, mandamus et firmiter injungimus, ut hæc duo strictissime observentur, primum, ut nec Decanus ipse nec Canonicorum ullus votum habeat in iis rebus quæ ad proprium commodum vel emolumentum quoquo modo spectare dignoscuntur, secundum si Decanus vel alius quispiam aliquid hujusmodi coram Capitulo proposuerit, ipse cujus interierit (quemadmodum cæteri hujus Ecclesiæ firmarii et tenentes solent) semet tantisper foras subducet, et negotium suum pro arbitrio Capituli libere discutiendum relinquet. In firmarum autem indenturis obligari volumus firmarios, ut domi in Ecclesia nostra, aut alibi prout mos et Ecclesiæ consuetudo obtinuit, redituum summas receptori aut illius deputato solvant, et omnes reparationes

expensas et onera, tam ordinaria quam extraordinaria, supportent, et intra triennium proxime post initium termini in indenturis expressi singuli eorum terraria vere et fideliter in pergamena facta (nisi alia certa et exacta prius habuerint) ad Decanum et Capitulum deferri curent, atque ad hæc cæterasque indenturarum clausulas perimplendas obligentur firmarii. Alienationem vel impignorationem alicujus manerii, terræ, reditus, tenementorum, aut alicujus alterius rei immobilis, omnino prohibemus; pinguescere enim optamus Ecclesiam nostram non macrescere, causas denique et lites in judicio pro defensione, recuperatione, et conservatione terrarum, bonorum, aut juris dictæ Ecclesiæ, sine consilio Capituli Decanus ipse aut aliquis Canonicorum non agat, aut prosequatur, dimittat, vel derelinquat. Receptor vero quolibet anno in Capitulo generali xxv°. Novembris rationem in scriptis reddet Decano et Capitulo quousque profecerit in lite quavis prosequenda. Sacerdotia vero, id est rectoriam, vicariam aut aliqua ejus generis ecclesiastica beneficia ad collationem Ecclesiæ nostræ spectantia Decanus et Capitulum aut, eo absente et consentiente, Vicedecanus conferat, cum consensu Capituli; et primo quidem loco Præbendariis ipsis, si quis eorum beneficium vacans acceptare voluerit, secundo autem loco curam haberi volumus sex Canonicorum minorum, ut beneficia, quæ Præbendarii recusaverint, in illos conferantur pro meritis uniuscujusque. Extraneis autem nulla dentur, nisi Canonici minores ea oblata recipere noluerint, proviso tamen quod unusquisque minor Canonicus, sic ex dono ecclesiæ beneficiatus, si resignaverit, vel quocunque modo vacuum fecerit Canonicatum suum sine consensu Decani et Capituli, una cum canonicatu resignabit etiam beneficium, aut reus erit perjurii ex vi juramenti hisce statutis præstiti et violati. Jus autem præsentandi, quod vulgo advocationem Ecclesiarum vocant, omnino alicui concedi prohibemus.

7. *De traditione bonorum Decano.*

Ut res Ecclesiæ prædictæ securius et tutius conserventur, statuimus et ordinamus, ut post juramentum Decani, omnes illi, quibus, vel tempore superioris Decani, vel vacationis tempore, aliqua rerum custodia tradebatur, hoc est, qui bona aliqua dictæ Ecclesiæ per indenturas, inventaria, vel aliter, in cura vel custodia sua tunc habent, vel ante habuerunt, coram Capitulo verum et integrum separatim faciant computum de rebus omnibus per se administratis vel suæ custodiæ vel curæ commissis. Bonaque ipsa coram Decano et Præbendariis seu Canonicis monstrent et exhibeant, thesaurum quoque universum, joca-

lia, ornamenta omnia, et bona alia quæcunque ad Ecclesiam prædictam pertinentia, Decano tradent, aut tradi facient, et quæ prius per indenturas habuerunt, per novas indenturas (inter Decanum et ipsos separatim conficiendas) de manibus Decani recipient, de quibus omnibus Decanus ipse absque dilatione novum et generale conficiet, vel confici faciet, inventarium, eique subscribet. Quod quidem inventarium, (postquam a Capitulo perlectum et approbatum fuerit et subscriptum) thesauri quoque, jocalia, ornamenta, et alia prædicta (quæ quotidiano usui non sunt necessaria) et quæ in custodia officiariorum per indenturas remanere non debent, locis ad hoc deputatis juxta statuta nostra reponentur, ut ad usus a nobis his statutis præscriptos (et non aliter) applicentur.

8. *De residentia Decani.*

Quia vigilanti rectoris oculo nihil est utilius, ut omnia, tam domi, quam foris, recte gubernentur, statuimus et volumus, ut Decanus per nonaginta ad minus dies in singulis annis domi apud Ecclesiam hanc nostram resideat, quorum viginti unum continuos esse volumus, et quolibet die residentiæ suæ habitu gradui et choro competenti sacris intersit, nisi illum remoretur impedimentum legitimum; impedimentum autem legitimum esse declaramus servitium regis aut reginæ domesticum (quod vocant ordinarium, et cui præstando duos solummodo menses assignamus, viz. unum pro ipso servitio, alterum vero pro itinere et præparatione), servitium etiam eorum, qui in regis aula Decani sacelli, Eleemosynarii primarii, Clerici Regis oratorii, seu Principis in grammatica informatoris officio fungantur, et illi servitio dent operam, neque illius prætextu alibi morentur, ad hæc negotia Regis ultro oblata et demandata, adversam corporis valetudinem, procurationem seu executionem negotiorum nostræ Ecclesiæ, violentam detentionem, vel denique Ecclesiæ nostræ nomine ad parliamentum, convocationem, seu provinciale consilium, profectionem, et moram ibidem, et reditum ab eodem. Quod si ob aliquod istorum impedimentorum ipsum ab Ecclesia nostra ita abesse necessario contingat, in omnibus tamen commodis et fructibus a dicta Ecclesia percipiendis pro præsenti haberi volumus, modo causam absentiæ suæ (cum domum redierit) coram Capitulo probaverit. Quod si ob alias causas tamdiu abfuerit, ut per nonaginta dies quolibet anno in Ecclesia nostra non resideat, modo quo supra, illum stipendio omni et dividentiis quibuscunque istius anni, pro rata temporis in nonaginta æquales portiones distribuenda, carere volumus; quod si nec per viginti unum dies con-

tinuos residerit, pro absente omnimodo haberi, et nullius generis commodi ad decanatum spectantis perceptione gaudere volumus, et si quæ forsan proficua anticipaverit, anno sequenti refundet. Statuimus etiam, atque ejus in Domino conscientiam oneramus, ut totum illum canonem (qui est numero quadragesimus secundus), quatenus ipsum concernit, summopere observet, et ab aliis vere et fideliter observari curet.

9. *De obedientia Decano præstanda.*

Cum doceat divus Paulus præpositis obediendum esse, volumus et mandamus, ut tam Canonici et Prædicatores, quam minores Canonici et cæteri Ecclesiæ nostræ ministri omnes et singuli, ipsum Decanum caput suum et ducem agnoscant, ipsumque revereantur, et in omnibus rebus ac mandatis licitis et honestis, quæ statuta nostra concernunt, aut ad bonum regimen et statum Ecclesiæ nostræ pertinent, ipsi Decano, aut ipsius vicem obeunti, aut (illis absentibus) seniori secundum admissionem Canonico domi præsenti pareant, obediant, assistant et auxilientur.

10. *De qualitatibus Canonicorum.*

Statuimus, et volumus, ut quotiescunque contigerit aliquem Canonicorum prædictæ Ecclesiæ per mortem, resignationem, privationem, cessionem, aut alio quovis modo ab Ecclesia nostra recedere, amoveri, aut expelli, ille pro Canonico habeatur et acceptetur, quem nos et successores nostri nominandum ac eligendum, perque literas patentes magno sigillo nostro aut successorum nostrorum sigillatas Archiepiscopo Cant. præsentandum esse duximus, exceptis tamen tribus illis præbendis, quæ ab antiquo ad Archiepiscopi prædicti collationem spectarunt, et nominibus primæ, quartæ, et sextæ communiter distinguuntur. Volumus autem, ut nullus in Canonicum admittatur, qui non fuerit sacerdos integræ famæ, nec doctus modo et eruditus, sed qui doctrinæ etiam titulo insignitus fuerit, hoc est sacræ theologiæ professor, baccalaureusve, aut juris doctor, aut artium magister, aut denique juris baccalaureus. Volumus etiam, ut nullus in Decanum aut Canonicum hujus Ecclesiæ admittatur, qui in aliqua alia Ecclesia cathedrali seu collegiata nostræ fundationis, aut collegiorum nostrorum de Winsora aut S. Petri apud Westmonasterium Decanus aut Canonicus existit. Permittimus tamen tam nostris, quam reginæ nostræ Sacellanis domesticis (quos ordinarios vocant) necnon Decano sacelli, Eleemosy-

nario primario, ac informatori filii nostri Principis, ut tametsi Decanatum aut Canonicatum in alia prædictarum Ecclesiarum nostrarum seu collegiorum habeant, ad alterum nihilominus canonicatum in hac Ecclesia admittantur, ita tamen ut in omnibus nostris dictis Ecclesiis plures quam duos canonicatus nunquam habeant. Porro autem Canonicum sic nominatum et præsentatum post Archiepiscopi institutionem, volumus ut Decanus aut ejus vicem gerens coram Canonicis præsentibus adsumat, admittat, atque installet.

11. *De juramento Canonicorum et eorum admissione et installatione.*

Qui quidem ad hunc modum in Canonicum admissus coram Decano aut ejus vicem gerente præsentibus aliis Canonicis in hanc formam jurabit; 'Ego E. N. qui in Canonicum hujus Ecclesiæ cathedralis et metropoliticæ Christi Cant. nominatus, electus, et institutus sum (tactis sacrosanctis Dei evangeliis) juro, quod pro virili mea terras, tenementa, reditus, possessiones, juraque et libertates atque privilegia, cæterasque res universas hujus Ecclesiæ servabo et servari procurabo, omniaque et singula statuta et ordinationes Regis Henrici VIII. Fundatoris nostri, prout a serenissimo Rege nostro Carolo ejus nominis primo correcta, explanata, et confirmata sunt, firmissime (quatenus me et hujus Ecclesiæ canonicatum concernunt) custodiam, et ab aliis (quantum in me fuerit) custodiri curabo: nec, quod ad utilitatem et honorem hujus Ecclesiæ legitime fieri potest, sciens impediam, sed illius commodum procurabo et augebo. Præterea obediens ero Decano et Capitulo in mandatis licitis et canonicis. Secreta Capituli illicite non revelabo, omnique dispensationi, quæ hoc meum juramentum evacuare, enervare aut relaxare possit, prorsus renuntiabo, et in præsens renuntio, et si ad aliquod officium gerendum in Ecclesia prædicta vocatus, electus, et designatus fuero, illud obire et gnaviter pro viribus facere non detrectabo. Hæc omnia et singula præstabo, sicut me Deus adjuvet, et hæc sancta Dei evangelia.' His peractis Decanus, vel eo absente, Vicedecanus seu senior (qui præsens erit) Præbendarius in stallam præbendæ suæ assignatam superpelliceo et caputio gradui suo competente indutum eum inducat, dicendo, 'Dominus custodiat introitum tuum et exitum tuum ex hoc nunc usque et in sæculum.' Adhibeat deinceps hanc orationem; 'Deus omnium bonorum principium et finis, miserere quæsumus huic famulo tuo N., quem nostro dignatus es ascribere collegio, et fac illum Tibi tam pie jugiter

famulari, ut post decursum præsentis vitæ stadium Te donante speratum futuræ vitæ bravium apprehendat, per Christum Dominum et Servatorem nostrum. Amen.'

12. *De residentia Canonicorum.*

Quandoquidem membra a capite procul sejungi non convenit, quemadmodum Decanum ita etiam Canonicos domi suæ præbendariæ et non conductitiæ (nisi aliter ab Archiepiscopo indultum fuerit) se continere, et in Ecclesia nostra residere, et quolibet die suæ residentiæ sacris in habitu gradui et choro competenti interesse volumus, nisi illos remoretur impedimentum legitimum, (illud quale sit, cap. 'De residentia Decani,' declaravimus) et non aliud. Quod si ob aliquod istorum impedimentorum Canonicum aliquem abesse contingat, ut per infra præscriptos dies in Ecclesia nostra residere non possit, tamen in commodis et fructibus ab Ecclesia nostra percipiendis pro præsente haberi volumus, modo causam absentiæ, cum domum redierit, coram Decano et Vicedecano et Canonicis præsentibus probaverit. Statuimus igitur singulos Canonicos quolibet anno in hac Ecclesia cathedrali nonaginta integros dies (quorum viginti et unum continuos esse volumus) residere, in quibus familiam seorsim alant; talisque ratio per Decanum et Capitulum in generali capitulo (mense Novembris quotannis celebrando) ineatur, et anni cujusque tempora ita inter se partiantur, ut quarta ad minimum præbendariorum pars semper intra septum hujus Ecclesiæ personaliter resideat. Statuimus insuper, ut unusquisque præbendariorum (nisi illi aliter hac in re ob causam aliquam gravem et urgentem ab Archiepiscopo Cant. dispensatum fuerit) juxta canonem quadragesimum quartum synodi London. Anno Domini 1603, post exactum suæ residentiæ terminum per statuta hæc nostra definitum, ad beneficia sua vel unum ex iis, aut saltem ad aliam aliquam curam, in qua ipsorum præsentia e legibus requiritur, (si quam habuerint) una cum familiis quamprimum convolent, ut debitis officiis perfungantur; pro quo quidam absentiæ tempore omnia emolumenta capient, quæ etiam præsentibus solvi debent. Præterea statuimus et volumus, ut quoties Decanus, aut Canonicorum (sic ut supra residentium) aliquis ad concionandum proficiscatur infra quindecim milliaria ab Ecclesia hac nostra, si uno integro die abfuerit, illius diei emolumenta percipiet, perinde ac si domi mansisset, et precibus divinis interfuisset. Quod si ultra quindecim milliaria et infra viginti quatuor a dicta Ecclesia nostra concionaturus egrediatur, tunc si duobus integris diebus absens fuerit, eadem etiam emolumenta

accipiet, quæ ii qui domo manent percipere solent. Hoc autem intra spatium viginti et unius dierum, in quibus solennior residentia requiritur, nullo modo fieri permittimus. Quicunque vero statutum residentiæ suæ tempus stricte et religiose non perimpleverint, similem omnino mulctam, quæ Decano non residenti assignatur, luent.

13. *De loco Decani et Canonicorum in choro et alibi intra præcinctum Ecclesiæ.*

Ut autem omnis discordiarum occasio, quæ interdum vendicatione loci, et aliis levibus de causis, oriri solet, in Ecclesia nostra penitus tollatur, volumus et statuimus, ut Decanus stallum primum sibi habeat a dextra parte ad ingressum chori et Vicedecanus a sinistra, et ut unusquisque Præbendariorum, cujuscunque fuerit gradus, locum suum capessat hinc inde secundum senioritatem suam et installationem in dicta Ecclesia nostra, viz. qui primus installatus fuerit, sedebit Decano proximus a dextris, qui secundus, Vicedecano proximus a sinistris, et sic omnes alii eodem modo et ordine, ut Deum Optimum Maximum unanimi consensu laudent, et se invicem mutua pace et charitate amplectantur. Quod autem de choro dictum est, ubique intra præcinctum Ecclesiæ nostræ observari volumus.

14. *De concionibus in Ecclesia nostra habendis.*

Quia lucerna pedibus nostris est verbum Dei, statuimus et volumus, ut Decanus et Canonici nostri (imo per misericordiam Dei obsecramus) in verbo Dei opportune et importune seminando sint seduli, cum alias, tum præcipue in Ecclesia nostra cathedrali, volumusque, ut tam Decanus quam singuli Canonici singulis annis quater ad minus sermonem ad populum in Ecclesia prædicta idiomate Anglico per se, vel per alios idoneos, faciant, idque diebus Dominicis, semel scilicet inter Natalem Domini nostri Jesu Christi, et festum Annuntiationis B. Mariæ Virginis, semel inter festum Annuntiationis et Natalem S. Johannis Baptistæ, semel inter Natalem S. Johannis et festum S. Michaelis Archangeli; semel inter festum S. Michaelis et Natalem Domini nostri Jesu Christi, ita ut nullus totius anni dies Dominicus abeat absque concione. Statuimus insuper, ut præter has vices Decanus ipse diebus solemnibus Paschæ, Pentecostes, et Natalis Domini, hora

matutina usitata quotannis in lingua vernacula per se, vel, si legitime (ut supra declaravimus) impeditus fuerit, per ejus vicem gerentem vel alium Canonicum in dicta Ecclesia concionetur. Quinetiam die inaugurationis nostræ et successorum nostrorum, nec non quinto Novembris (in memoriam liberationis nostræ a detestanda illa proditione sulphurea) per Decanum vel unum e Canonicis aut Concionatoribus, ad designationem Decani et Capituli, concionem solennem quotannis haberi volumus. Festo vero Ascensionis Domini Archidiaconum (qui titulum fert comitatus seu civitatis juxta quam Ecclesia nostra sita est) per se vel per alium Canonicum concionari volumus, et ad hoc munus obeundum Archidiaconum obligamus, sive Canonicus fuerit, sive non.

15. *De mensa Canonicorum.*

Statuimus et volumus, ut singuli Canonici residentes seorsim habitent cum familiis suis, et bona quæ ex nostra et progenitorum nostrorum liberalitate perceperunt, in honestas impensas sic accommodent, ne aut diverticula avaritiæ causa quæsivisse aut in profusionem nimiam incidisse videantur; si quis autem horum vitiorum altero notatus sit, et diffamatus, per Decanum aut eo absente Vicedecanum corripiatur, et, si ita visum fuerit, mulcta arbitraria corrigatur. Porro si quis ex Canonicis sit, qui præter Ecclesiæ stipendia quadraginta libras annuas certi reditus, et ad eam summam (deductis oneribus) æstimati, non habeat aliunde, hunc ad familiam seorsim alendum cogi nolumus, sed ad mensam Decani vel alicujus Canonici aut minorum Canonicorum intra Ecclesiæ nostræ ambitum permittimus (cum eorum consensu) hospitandi facultatem. Quod si hujus conditionis plures fuerint, poterunt apud sui ipsorum aliquem communem mensam sustinere, qui omnes sic in communi mensa convenientes pro uno tantum residente computabuntur, et ex communi dividentia tantum percipient, quantum unus eorum, qui seorsim familiam alunt, alios vero omnes, qui communem inter se mensam non habent, sed ad alienam mensam comedunt, dividentiæ ejus, quæ ex Decani et aliorum Canonicorum absentia accrescit, participes esse omnino prohibemus. Per dividentiam vero hic intelligimus quicquid pecuniarum secundum receptam hujus Ecclesiæ consuetudinem, vel inter Decanum et Canonicos vel alios inferiores ministros in fine cujusvis anni vel aliter in solemnibus Capitulis æqualiter dividi et distribui solet.

16. *De stipendio Decani et Canonicorum.*

Novimus hospitalitatem Deo esse longe gratissimam; quam ut Decanus et Canonici nostræ Ecclesiæ facilius exerceant, statuimus et ordinamus, ut Decanus recipiat singulis annis pro corpore decanatus sui per manus Thesaurarii quinquaginta sex libras tredecim solidos et quatuor denarios legitimæ monetæ Angliæ; quilibet vero Canonicus recipiat singulis annis pro corpore Præbendæ suæ per manus Thesaurarii decem et septem libras sex solidos et octo denarios legitimæ monetæ Angliæ. Præterea ordinamus et volumus, ut Decanus pro singulis diebus, quibus (modo in cap. 'De residentia Decani' præscripto) vel integris matutinis vel sacræ synaxi vel integris vespertinis officiis (insignibus choro et gradui suo convenientibus indutus) intererit, ac etiam pro singulis diebus, quibus per statutorum nostrorum permissionem abfuerit, recipiat ab Ecclesia nostra tredecim solidos et quatuor denarios legitimæ monetæ Angliæ. Haud secius statuimus et volumus, ut quilibet Canonicus pro singulis diebus, quibus integris matutinis vel sacræ synaxi vel integris vespertinis officiis (insignibus choro et gradui suo convenientibus indutus) intererit, ac etiam pro singulis diebus illis, quibus abfuerit per statutorum nostrorum permissionem, recipiat ab Ecclesia nostra quindecim denarios legitimæ monetæ Angliæ. Volumus autem, ut singulis anni terminis, viz. ad festum S. Michaelis, ad Natalem Christi Servatoris, ad Annuntiationem Beatæ Mariæ Virginis, ad festum S. Johannis Baptistæ, stipendia omnia et quotidianæ hæ, quæ vocantur, distributiones tam Decano et Canonicis, quam stipendia aliis ministris omnibus sine mora numerentur et solvantur, præter pecunias illas quæ ministris pro mensa et communiis singulis mensibus numerari debent, et præter illam pecuniam quæ quotannis accrescit ex absentia Decani et Canonicorum et inter præsentes dividenda est, cujus quidem pecuniæ summa sic colligenda est; Præcentor (qui pro tempore fuerit) notet fideliter dies, quibus absunt Decanus et Canonici, et Decano pro singulis diebus absentiæ suæ a precibus auferantur tredecim solidi et quatuor denarii, cuilibet Canonico pro singulis diebus absentiæ suæ auferantur quindecim denarii, et penes Thesaurarium detineantur, atque hæc summa sic ex Decani et Canonicorum absentia accrescens in fine anno, hoc est in festo S. Michaelis congrua distributione inter Decanum residentem et Præbendarios residentes dividatur; quos autem residentes dicimus, satis antea declaravimus in capitibus de residentia Decani et Canonicorum. Ex ipsa autem dividentia, sicut et ex alia quavis dividentia communi, volumus Decanum duplum accipere, hoc est si Canonicus residens pro

portione sua recipiat ex dividentia octo denarios, Decanus recipiet sexdecim denarios; mutuam autem harum dividentiarum (quæ vulgo perditiones vocantur) inter Decanum et Canonicos, vel alios quoscunque, remissionem seu condonationem, vel si quid aliud tale ad eludendam hujus statuti vim a quoquam callide excogitari contingat, id, qualecunque sit, sub pœna perjurii prohibemus.

17. *De electione officiariorum.*

Decanus, et Præbendarii meminerint se ad instar corporis conjunctos esse; cujus rei admonitu volumus et mandamus ut in commune pio affectu consulant. Ita tamen ut præcipiendi potestas unius Decani sit, aut eo absente Vicedecani, vel utroque absente senioris residentis, modesta autem admonitio ad omnes etiam Canonicos præsentes pertineat, hæc in suo cuique officio increpatio, et prudens objurgatio incumbat. Ergo Decanus aut eo legitime impedito et absente Vicedecanus singulis annis convocatis Canonicis xxv^to^ Novembris cum consensu Capituli eligat et constituat hos ex Canonicis officiarios, viz., Vicedecanum, Receptorem, et Thesaurarium. Recusantes autem officium sibi delatum (sine causa quæ eligentibus probabitur) volumus ab Ecclesia nostra in perpetuum amoveri: ad hanc autem officiariorum electionem Decanum et Canonicos omnes (cessantibus quæ antea in Capitibus de residentia Decani et Canonicorum numeravimus impedimentis) in dicta Ecclesia nostra convenire et præsentes esse volumus per se et non per procuratores; alioquin quotquot eo tempore abfuerint tota illa pecuniæ summa, quam anno sequenti pro corpore Præbendæ percepturi essent, omnino carebunt.

18. *De officio Vicedecani.*

Statuimus et volumus, ut Vicedecanus qui pro tempore fuerit Canonicis et omnibus Ecclesiæ nostræ ministris, Decano absente, vel Decanatu vacante, præsit ac prospiciat, eosque in ordine contineat, et quæcunque fieri debent per Decanum præsentem, quod ad Ecclesiæ negotia et regimen pertinet (exceptis illis quæ, ut in officio Decani et alibi declaravimus, specialem consensum Decani aut procuratoris ejus requirunt,) ipso absente, vel ipsius officio vacante, bene et fideliter faciet et administrabit. Nulla tamen ratione permittimus (Decanatu vacante)

Vicedecano et Capitulo sigillum commune ullis scriptis apponere, propter ulla negotia, nisi quorum dilatio damnosa erit, et in præjudicium jurium nostræ hujus Ecclesiæ, quæ an talia sint judicio Archiepiscopi Cant. referenda erunt. Hic etiam Decano præsente, tam in choro, quam alibi, proximus erit, cæterisque eminentior, et proinde in negotiis Ecclesiæ nostræ cæteris diligentior et circumspectior, ut unus cum Decano paterfamilias esse videatur. Præterea volumus, ut Decanatu vacante Vicedecanus habeat integram et plenam authoritatem in omnibus Ecclesiam nostram regendi et gubernandi, atque omnia (exceptis præ-exceptis) faciendi, perinde atque ipsi Decano per statuta nostra datur et conceditur, donec novus Decanus electus et surrogatus fuerit. Volumus autem stricteque prohibemus, ne Decanus et Vicedecanus simul absint ab hac nostra Ecclesia nisi ex causa urgentissima; qui quidem Vicedecanus per tres anni quartas ad minimum conjunctim vel divisim in Ecclesia nostra resideat, atque ad hæc omnia fideliter præstanda, coram his qui ad hoc officium ipsum elegerunt, tactis evangeliis fidem dabit.

19. *De officio Receptoris.*

Statuimus, ut qui ad officium Receptoris assumitur, omnes pecunias et reditus terrarum, et tenementorum, prædiorum, et Ecclesiarum, et debita omnia ad Ecclesiam nostram pertinentia colligat et recipiat, eaque omnia (quamprimum commode poterit) Thesaurario, qui pro tempore fuerit, fideliter tradat, et non alii cuique personæ. Receptoris etiam cura erit omnibus dictæ Ecclesiæ bonis (præsertim externis) diligenter prospicere, ædificiorumque externorum ruinis et necessariis reparationibus opportune succurrere, nisi id muneris alteri Præbendariorum per Decanum et Capitulum durante eorum beneplacito committatur. Ad hunc etiam pertinebit omnia facere, quæ ipsis in titulo de visitatione et dimissione terrarum præscribuntur, nimirum quod ad terrarum et tenementorum visitationem et curiarum tentionem attinet; hunc etiam volumus residentem esse conjunctim vel divisim per tres anni quartas, nisi ob aliquod impedimentum per Decanum et Capitulum approbandum, atque ad hæc fideliter et diligenter præstanda (coram his qui ipsum elegerunt) tactis sacrosanctis evangeliis juramento sese obstringet.

20. *De officio Thesaurarii.*

Statuimus et ordinamus, ut Thesaurarius qui pro tempore fuerit stipendia omnia prout in statutis nostris assignantur tempore suo numeret et solvat, tam illa quæ singulis mensibus ministris chori et aliis solvenda sunt, quam illa quæ singulis anni terminis omnibus sunt numeranda, et illa etiam quæ sub anni exitum pro dividentia sunt solvenda. Ad hunc pertinebit sartam tectam templi fabricam facere, et domos omnium ministrorum Ecclesiæ nostræ (præterquam Decani et Canonicorum) cum consilio et assignatione Decani, aut eo absente Vicedecani, resarcire et restaurare, quoties illorum necessitas postulaverit. Et quo ruinis opportune occurratur, volumus, ut singulis annis, hyeme exacta, tempore Quadragesimæ, Thesaurarius templa, aliaque ædificia intra septum hujus Ecclesiæ sita obeat; quo quid aut non sartum tectum cariem contraxerit, male materiatum fuerit, aut ruinam minetur, quam celerrime et ante festum Sti. Michaelis reficiatur et restauretur. Hujus etiam officii erit quicquid ad templi et chori ornatum necessario pertinebit providere, materiam præterea et lignum ædificationi et reparatione aptum diligenter servandum curabit, Decani autem et Canonicorum ædificiis hactenus prospiciet, ut, si moniti non resarciant, ipse illorum stipendio et sumptibus necessaria emat et resarcienda curet. Porro ut Canonicorum ædes melius diligentiusque in posterum reparentur, statuimus, ut Canonicus de novo electus et admissus in demortui, aut resignantis, aut quovis modo cedentis, ædes succedat, easque cum horto et stabulo et aliis commoditatibus ad dictas ædes pertinentibus sibi habeat, et possideat, et in iisdem, quamdiu in Ecclesiæ moretur, habitet et familiam alat. Curam denique habebit Thesaurarius sacrarii, et vestium sacrarum, ac munimentorum omnium. Hunc etiam volumus residentem esse conjunctim vel divisim per tres anni quartas, nisi aliquod impedimentum habuerit per Decanum et Capitulum approbandum, quæ omnia sese fideliter et diligenter observaturum (tactis sacrosanctis Dei evangeliis coram his qui ipsum elegerunt) jurabit.

21. *De Concionatoribus.*

Quoniam messis quidem multa, operarii autem pauci, ut messis Domini operosius metatur et in horreum Dei convehatur, præter numerum Canonicorum, sex Concionatores addendos curamus, quos

perinde ut Canonicos jus et habitationem juxta formam admissionis suæ, et non aliter, in Ecclesia nostra habere volumus. Hos in posterum semper ab Archiepiscopo Cant. eligi nominari et designari volumus. Statuimus præterea, ut hi sex Concionatores habitent et cubent intra Ecclesiæ nostræ septa, si domi fuerint (sub pœna decem solidorum toties quoties) in illis ædibus seu cubiculis, quæ Archiepiscopus pro sua prudentia una cum consilio Decani et Capituli ipsis assignaverit, quæ sic assignata in posterum mutare ipsis Concionatoribus non permittimus. Volumus etiam, ut per eosdem pro concionatorum equis stabulum assignetur, et salarium pro fœno, quod in posterum appellabitur stabulum pro equis concionatorum. Ad hæc statuimus, ut ea ligni portio singulis concionatoribus ad focum annuatim distribuatur, quæ ab Archiepiscopo et Capitulo æqua judicabitur. Hos Concionatores ad familiam seorsim alendam cogi nolumus, sed volumus ut ad mensam Decani vel alicujus Canonici aut minorum Canonicorum intra Ecclesiæ nostræ ambitum cum eorum consensu comedant. Postremo volumus et statuimus, ut horum Concionatorum singuli viginti conciones ruri, in villis et oppidis Ecclesiæ nostræ vicinis, seu alibi in parochiis et villis ubi maneria et possessiones ejusdem Ecclesiæ situantur, aut ubi curam animarum habent, si quam susceperint, aut in civitate Cant. extra Ecclesiam nostram cathedralem quotannis pronuntient et prædicent, utque præterea in Ecclesia nostra cathedrali Cant., suo ordine et vice quotannis hisce diebus sequentibus concionentur; nimirum die Omnium Sanctorum, Circumcisionis, Epiphaniæ, Purificationis Beatæ Mariæ, die Cinerum et Parasceues, diebus rogationum, tertia feria Pentecostes, et Natali Sti. Johannis Baptistæ; his autem perpetuo diebus provinciam concionandi sex illi Concionatores subeant, nisi contingat aliquem ex prædictis in dominico die celebrari. Tunc enim volumus, ut Decanus et Canonici secundum vices suas præscriptas concionentur. Singulis diebus festis quibus Concionatorum aliquis domi moratur, et in concionando non exercetur, volumus, ut matutinis vespertinisque officiis una cum aliis ministris in choro intersit habitu choro et gradui competenti, sub pœna duorum solidorum et sex denariorum toties quoties a Decano et Capitulo exigendorum. Volumus denique, ut Concionatores locum in choro post Canonicos proximum occupent. Ad quæ omnia fideliter præstanda in sua admissione juramento astringentur.

22. *De qualitate electione et admissione minorum Canonicorum, substitutorum, et clericorum.*

Quia in hac nostra Ecclesia hymnis, Psalmis, et perpetuis orationibus, Deum ante omnia celebrandum decrevimus, statuimus et volumus, ut tam illi sex sacerdotes, quos minores Canonicos vocamus, et sex substituti, quam duodecim clerici laici (quos omnes ad Dei laudes in Ecclesiæ nostræ choro assidue decantandas constituimus) sint, quantum fieri possit, eruditi, famæ bonæ et conversationis honestæ, denique cantando periti, id quod constare volumus judicio eorum qui in eadem Ecclesia artem musicam probe callent. Eligentur autem, cum loca ipsorum vacaverint, per Decanum et Capitulum, aut eo absente et consentiente Vicedecanum et Capitulum. Porro in ipsa sua admissione hujusmodi juramentum præstabunt.

23. *Juramentum ministrorum.*

'Ego N. Ecclesiæ cathedralis et metropoliticæ Christi Cant. in M. electus, juro me nihil solvisse, promisisse, vel soluturum esse, directe, vel indirecte, pro acquisitione hujus loci vel muneris, et insuper, quod quamdiu in hac Ecclesia morabo, omnes ordinationes et statuta Regis Henrici VIII., fundatoris nostri, prout a serenissimo Rege Carolo ejus nominis primo Magnæ Britanniæ Franciæ et Hiberniæ Rege, Fidei Defensore, etc., correcta explanata et stabilita sunt, quatenus me concernunt, pro virili mea inviolabiliter observabo, ad hæc Decano et Canonicis debitam obedientiam ac reverentiam exhibebo; denique commodum et honorem hujus Ecclesiæ diligenter procurabo; sicut me Deus adjuvet, et hæc sancta Dei evangelia.' Quod quidem juramentum in admissione sua præstare volumus singulos Ecclesiæ nostræ ministros.

24. *De residentia ministrorum.*

Ordinamus et volumus, ut minorum Canonicorum, clericorum, cæterorumque omnium in Ecclesia nostra ministrantium residentia sit perpetua, nemini enim licebit integrum diem aut noctem integram

ab Ecclesia nostra abesse (nisi potestate prius impetrata vel a Decano, vel eo absente a Vicedecano, vel utroque absente a seniore Præbendario domi præsente ;) quisquis autem contrarium fecerit per Decanum, aut eo absente Vicedecanum, aut utroque absente per seniorem Præbendarium arbitraria mulcta puniatur ; quod si quis eorum ab Ecclesia nostra discesserit (non ante præmonito per tres menses Decano aut eo absente Vice-decano) trium mensium stipendiis eum carere volumus, aut saltem tota ea stipendii parte quam tempore discessus sui non receperit. Quisquis etiam minorum Canonicorum, substitutorum, aut clericorum abfuerit vel a matutinis, vel Litaniis, vel precibus ad sacram mensam dicendis, vel vespertinis, si dies sit profestus, uno denario, si dominicus sit, aut festus dies, duobus denariis mulctabitur, qui vero tarde venerit qualicunque die fuerit, unius denarii mulctam solvet toties quoties. Tardos autem venire dicimus, qui precibus matutinis post Psalmum 'Venite exultemus,' vespertinis qui post Psalmum primum finitum venerit. Quisquis vero in choro injunctum sibi officium per Præcentorem obire contempserit, perdet duos denarios. Quod si eorum aliquis minus reverenter se gesserit, aut mutuo cum aliis colloquio publicas preces et lectiones minus attente curaverit, aut liturgiam communem ab Ecclesia sancitam secum in choro non habuerit, eum tanquam absentem a Præcentore notari volumus et mulctari. Clericorum vero mulcta arbitrio Decani et majoris partis præsentium Canonicorum decernetur, quorum decreto stabunt clerici, summa autem deperdita per absentes in fine termini cujuslibet inter præsentes æqua distributione dividetur juxta numerum dierum quibus præsentes fuerunt, ut qui pluribus diebus præsentes fuerint plus dividentiæ recipiant, qui vero paucioribus minus. Quoties autem ex integro numero minorum Canonicorum, substitutorum, et clericorum, duodecim ad minimum divinis officiis sive matutinis sive vespertinis ante finitos Psalmos non interesse continget, singulos absentes (nisi qui absentiæ suæ causam Decano, aut, eo absente, Vicedecano approbaverint) extraordinaria duodecim denariorum mulcta puniri volumus, quæ summa arbitrio Decani, aut eo absente Vicedecani, inter præsentes et diligentiores distribuetur. Quincunque vero e choro ante peracta sacra sine venia discesserint, eos pro absentibus reputari volumus et puniri. Porro autem, ut minores Canonici et Ecclesiæ nostræ presbyteri ministeriis suis diligentius inserviant, unico tantum (cum dictis suis in Ecclesia nostra servitiis) ecclesiastico beneficio gaudendi licentiam damus; modo beneficium hujusmodi non ultra viginti quatuor milliaria a civitate Cant. distet, a quo beneficio eos abesse permittimus, quamdiu in Ecclesia nostra cathedrali et metropolitica ministrabunt, non obstantibus quibuscunque regni nostri statutis in ea parte editis. Proviso tamen, quod

dictorum beneficiorum Ecclesiæ divinis interim non fraudentur obsequiis, eorum cura et impensis suppeditandis.

25. *De Præcentore et ejus officio.*

Statuimus et ordinamus, ut ex minoribus Canonicis unus ætate maturior, et moribus et eruditione insignior, per Decanum, aut, eo absente et consentiente Vicedecanum et Capitulum, in Præcentorem eligatur. Cujus officium erit, psallentes in Ecclesia cum decore moderari, et voce aliis præcinere, ac velut dux esse, ne ulla inter cantandum dissonantia oriatur; negligentes ad cantandum excitare, tumultuantes et per chorum discurrentes modeste arguere et sedare. Huic parebunt (quod ad negotia chori attinet) omnes minores Canonici et clerici, cæterique ad canendum chorum ingredientes, quicquid ille legendum aut canendum præscripserit, prompte parere debent, præterea absque ullo dolo malo notabit absentiam a divinis officiis tam Decani et Canonicorum, quam omnium in choro ministrantium, quas absentias qualibet quindena in domo Capitulari coram Canonicis præsentibus fideliter referet. Si quis autem minorum Canonicorum aut clericorum causam absentiæ suæ afferat, valere debet, si per Decanum, aut eo absente Vicedecanum, aut utroque absente seniorem Præbendarium domi præsentem, approbetur. Præterea libros choro deputatos bene curari et servari faciet, sed sumptibus Ecclesiæ; denique quotiescunque ab Ecclesia nostra ipsum abesse contingat, alterum designabit, qui ipsius officio fideliter fungetur. Hæc omnia sese fideliter præstiturum solenni juramento pollicebitur.

26. *De Sacrista, Subsacristis, Virgiferis, et quatuor campanarum pulsatoribus.*

Statuimus et volumus, ut ex minoribus Canonicis unus vir industrius et fidelis deligatur per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, qui Sacrista appelletur, cui templi, altaris, monumentorum, vestimentorum, librorum, calicum, vasorum, et aliorum ornamentorum cura committetur. Quæ quidem omnia recipiet a Thesaurario coram Decano, aut eo absente, Vicedecano et Canonicis præsentibus, per indenturas, ac simili modo reddet; curabit etiam

(cum consilio Thesaurarii, qui pro tempore fuerit) ne panis et vinum ad sacram communionem celebrandum, nec cera ad luminaria requisita pro celebratione divinorum in prædicto templo temporibus congruis celebrandorum omnia desint, ad hæc idem Sacrista ægrotos in dicta Ecclesia visitabit, et sacramenta tam infirmis quam sanis (quoties vel opus erit, vel temporis ratio postulabit) sedulo ac reverenter administrabit, oblationes etiam in templo (si quæ fuerint, exceptis iis quæ in sacra synaxi offerri solent) recipiet, et ad usum nostræ Ecclesiæ Thesaurario tradet. Volumus porro, ut habeat sub se duos viros probos et industrios, per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, nominandos, qui ipsius Sacristæ mandato pareant, vestes complicent, luminaria accendant, et sacram mensam ornent. Volumus ad hæc, ut habeat sub se quatuor alios viros honestos per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, nominandos, qui templum verrendum et mundandum curent, campanas horis a Decano aut Vicedecano assignatis pulsent, aut pulsandas curent, canes ab ingressu templi prohibeant, pueros circumstrepentes, aut alios quoscunque, dum sacra peraguntur, ambulantes, aut alio quocunque modo indecore et irreverenter se gerentes in ordinem (advocata etiam Virgiferorum ope si necesse sit) cogant et cohibeant. Præterea volumus, ut per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, duo alii viri honesti deligantur, qui Virgiferi appellentur; quorum officium erit virgam portare ante Archiepiscopum, si præsens fuerit, aut eo absente ante Decanum templum adeuntem, et ab eodem redeuntem, ac alibi loco et tempore congruis; et ut unus eorum in processu Vicedecani aut Canonici cujuscunque ad altare vel ad suggestum, euntem aut redeuntem cum virga præcedat, nec non in processu Canonicorum simul euntium ad quodlibet Capitulum celebrandum. Volumus denique, ut tam Sacrista quam Subsacristæ, Virgiferi et quatuor campanarum pulsatores, cum ipsos ab Ecclesia nostra abesse contigerit, alios in locum suum cum consensu Decani, aut eo absente Vicedecani et Capituli, substituant, qui ipsis absentibus officio eorum fideliter fungantur. Qui quidem Sacrista, Subsacristæ, Virgiferi, et campanarum pulsatores ad officia sua fideliter fungenda, et nominatim ad personalem tum residentiam tum officii sui executionem, nisi aliter cum iis ob urgentes causas a Decano et Capitulo, aut subita interveniente causa a Decano, eove absente, a Vicedecano, aut seniori Præbendario dispensatum fuerit, ut et inferiores illi Ecclesiæ ministri, de quibus capite tricesimo agimus, juramenti vinculo obstringentur.

27. *De choristis et ipsorum magistro.*

Statuimus et ordinamus, ut in Ecclesia nostra prædicta ad electionem et designationem Decani et Capituli, aut eo absente Vicedecani et Capituli, sint decem choristæ pueri tenera ætate, et vocibus sonoris, et ad cantandum aptis, qui choro inserviant, ministrent, et cantent. Ad hos instruendos atque imbuendos tam morum modestia, quam cantandi peritia et instrumenta musica artificiose pulsandi, volumus ut per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, præter duodecim clericos ante nominatos unus eligatur, qui sit honestæ famæ, vitæ integræ, cantandi et organa pulsandi peritus, quibus pulsandis suo tempore, et divinis officiis cantandis, studiose vacabit, qui etiam choristis docendis et instituendis operam dabit. Quia tamen quandoque evenire potest, ut e minoribus Canonicis vel clericis aliquis magis sit idoneus ad instituendum choristas, quam organista, aliquando organista quam minores Canonici vel clerici, volumus, ut Decanus et Capitulum, aut eo absente Vicedecanus et Capitulum, potestatem habeat, vel organistam, vel unum e minoribus clericis pro meritis ad hoc munus eligendi; qui si negligens, aut in docendo desidiosus inveniatur, post trinam monitionem ab officio deponatur, iisdem suffragiis quibus electus fuit. Qui quidem ad officium fideliter obeundum etiam juramento obstringetur.

28. *De pueris grammaticis et eorum informatoribus.*

Ut pietas et bonæ literæ perpetuo in Ecclesia nostra suppullulescant, floreant, et suo tempore in gloriam Dei et reipublicæ commodum et ornamentum fructificent, statuimus et ordinamus, ut ad electionem et designationem Decani et Capituli, aut eo absente Vicedecani et Capituli, sint perpetuo in Ecclesia nostra Cant. quinquaginta pueri pauperes et amicorum ope destituti de bonis Ecclesiæ nostræ alendi, ingeniis (quoad fieri potest) ad discendum natis et aptis. Quos tamen admitti nolumus in pauperes pueros Ecclesiæ nostræ, antequam noverint legere, scribere, et mediocriter calluerint prima grammaticæ rudimenta, idque judicio Decani et Capituli, aut eo absente Vicedecani et Capituli, cum archididascalo. Atque hos pueros volumus impensis Ecclesiæ ali, donec mediocrem Latinæ linguæ notitiam

adepti fuerint, et Latine loqui et scribere didicerint, cui rei dabitur quatuor annorum spatium, aut (si ita Decano et Capitulo, aut eo absente Vicedecano et Capitulo cum Archididascalo visum sit) ad summam quinque et non amplius. Volumus autem, ut quoties Decanus sacelli nostri regii, Decano et Capitulo Ecclesiæ nostræ Cant. significaverit, se a sacello nostro choristam (qui ibidem ad vocis usque defectionem ministravit) missurum ad grammaticam in Ecclesia nostra perdiscendum, in locum qui proxime post illam significationem vacare contigerit, choristam illum a Decano sacellæ nostræ sic nominatum et significatum Decanus et Capitulum eligant et assumant absque ulla fraude aut dolo malo. Volumus præterea, ut nullus (nisi sacellæ nostræ regiæ aut Ecclesiæ nostræ Cant. chorista fuerit) in pauperem discipulum Ecclesiæ nostræ eligatur, qui nonum ætatis suæ annum non compleverit, vel qui quintum decimum ætatis suæ annum excesserit. Quod si quis puerorum insigni tarditate et hebetudine notabilis sit, aut natura a literis abhorrenti, hunc post multam probationem volumus per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, expelli et alio amandari, ne veluti fucus apum mella devoret. Atque hic conscientiam informatorum oneramus, ut quantam maximam potuerint operam ac diligentiam adhibeant, quo pueri omnes in literis progrediantur et proficiant, et ne quem puerum tarditatis vitio insigniter notatum inter cæteros diutius inutiliter hærere sinant, quin illius nomen statim Decano deferant, ut eo amoto ad illius locum aptior per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, eligatur. Volumus insuper, ut tempore generalis computi quotannis post electionem officiariorum, nominentur et eligantur scholares, in quorum electione et nominatione hunc ordinem observari volumus; primo Decanus aut eo absente Vicedecanus una cum omnibus Canonicis domi præsentibus, si interesse voluerint, in schola grammaticali conveniant, atque ibi legatur hoc statutum cum statuto regni de electionibus, deinde Decanus ipse, aut eo absente Vicedecanus, cum Canonicis prædictis et Archididascalo juramentum suscipiant se neminem gratia aut favore præmiove adductos in discipulum nominaturos, sed eos solum quos (conscientia teste) maxime idoneos judicaverint, et in eum finem protinus examinabunt eos, qui in discipulos cooptari cupiunt; ex his autem quos digniores et magis idoneos dicti examinatores aut tres eorum (quorum Decanus, aut eo absente Vicedecanus, semper sit unus) judicabunt, tot suo judicio eligendos curabunt, quot per totum annum sequentem discedentium loca verisimiliter supplere possint, eoque ordine et loco eorum nomina et cognomina describent, quo fuerant electi; ut eo ipso ordine postea ab ipso Decano possint anno sequenti admitti in discipulos, quamprimum loca vacua fuerint. Hæc

omnia in duabus indenturis inter Decanum et Archididascalum faciendis describantur a clerico Capituli ad mandatum Decani, quæ post inceptam novam electionem quotannis inducantur. Statuimus etiam, ut per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, unus eligatur Latine et Græce doctus, bonæ famæ et piæ vitæ, docendi facultate imbutus, et artium magister ad minimum, qui tam quinquaginta illos Ecclesiæ nostræ pueros, quam alios quoscunque grammaticam discendi gratia ad scholam nostram confluentes, pietate excolat, et bonis literis exornet. Hic in schola nostra primas obtineat, et Archididascalus sive præcipuus esto informator. Rursum per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, volumus virum alterum eligi bonæ famæ et piæ vitæ, Latine doctum, docendique facultate imbutum, qui sub Archididascalo pueros docebit, prima scilicet grammatices rudimenta, et perinde hypodidascalus sive secundarius informator appellabitur. Hic ad minimum sit artium baccalaureus. Hi vero informatores puerorum volumus ut regulis docendi, ordine quem Decanus et Capitulum, aut eo absente Vicedecanus et Capitulum, præscribendum duxerint, diligenter ac fideliter obsecundent. Informatores etiam monitores varios e gravioribus discipulis propterea constituant, qui reliquorum mores ubique inspiciant ac notent, tam in templo et schola quam alibi, ne quid uspiam indecore aut sordide perpetretur. Si quis monitorum deliquerit, aut in officio negligenter sese gesserit, aperte in aliorum exemplum vapulet. Volumus etiam, quod singulis annis post computum generale examinatio diligens fiat omnium puerorum in schola per Decanum et Præbendarios residentes et Archididascalum, ut si quos viderint magis proficientes, ad superiores classes promoveant; et statim finita illa examinatione Archiepiscopum in scriptis manu sua signatis certiorem facient de statu scholæ, et diligentia vel desidia informatorum. Volumus etiam, quod singulis trimestribus duo Canonici ad id munus a Decano et Capitulo, aut ejus absentia a Vicedecano et Capitulo, xxv. die Novembris specialiter deputati, omnes scholæ pueros diligenter examinabunt, inquirent etiam de diligentia vel negligentia, sufficientia vel insufficientia informatorum, et in quolibet solenni Capitulo Decanum et Canonicos certiores facient, qua in re informatorum vel scholarium ullus deliquerit, ut pro meritis puniatur. Qui si negligentes aut minus ad docendum apti inveniantur post trinam monitionem a Decano et Capitulo, aut eo absente Vicedecano et Capitulo, amoveantur, et ab officio deponantur. Omnia autem ad functionem suam spectantia sese fideliter præstituros juramento promittent.

29. *De pauperibus et eorum officio.*

Statuimus et volumus, ut ex designatione et electione nostra aut successorum nostrorum per literas nostras aut successorum nostrorum manu signatas sint in Ecclesia nostra prædicta de bonis Ecclesiæ nostræ alendi duodecim pauperes viri paupertate gravati, et inopia afflicti, vel bello confracti, et mutilati, vel senio confecti aut alias debilitati, et ad inopiam et miseriam redacti, quorum officium erit (quatenus ipsorum patitur infirmitas) divinorum officiorum tempore in templo quotidie mane et vesperi præsentes esse, orationibus vacare, celebraturisque Presbyteris inservire atque assistere et famulari, et in luminaribus tempore brumali accendendis et extinguendis, atque campanis pulsandis (quantum per vires licebit) alios juvare. Denique Decano aut Vicedecano obtemperare in his quæ ad Ecclesiæ decorem pertinent. Quod si in his officiis desides reperiantur, arbitrio Decani, aut eo absente Vicedecani, corrigantur, et si quis illorum abfuerit, neque in Ecclesia nostra resederit, aut saltem in ædibus Ecclesiæ nostræ admodum vicinis (nisi ob infirmitatem ad Ecclesiam venire non poterit), volumus, ut juxta absentiæ suæ rationem stipendio careat, quod communi choro inservientium dividentiæ cedat; permittimus tamen Decano, aut eo absente Vicedecano, illis potestatem dare, ut absint per quadraginta dies quotannis ob causam ab ipso Decano, aut eo absente Vicedecano, aut, utroque absente, seniore præbendario residente probandum; quod si quis eorum crimen notabile commiserit, aut si gravioris criminis suspectus coram Decano et Capitulo se legitime non purgaverit, ex Ecclesia nostra per eosdem penitus expellatur. Quod etiam fieri volumus, si orationem Dominicam, Symbolum Apostolorum, et Decalogum memoriter Anglice recitare non possit, terque admonitus, si non emendaverit, amoveatur. Officium autem sese præstituros eo juramento quo alii Ecclesiæ nostræ ministri affirmabunt.

30. *De inferioribus Ecclesiæ Ministris.*

Quia nemo divinis officiis digne inservire et sæcularibus ministeriis simul occupari potest, ne in choro ministrantes ab officio impediantur, inferiores ministros substituendos decrevimus. Volumus insuper, ut si minores Canonici, clerici, et discipuli communi mensa utantur, Deca-

nus, aut eo absente Vicedecanus, (pro suo arbitrio et prudentia) eligat et admittat in pincernam et subpincernam duos viros industrios, bonæ famæ, vitæ, et religionis, qui panem et potum communiter vescentibus horis congruis diligenter ministrabunt, et promptuario sedulo inservient; eligat etiam et admittat unum obsonatorem, qui obsoniis pro mensa minorum Canonicorum et ministrorum emendis una cum coquo vel subcoquo ex senescalli consilio diligenter incumbet, qui etiam rationem dati et accepti hebdomadatim reddet senescallo menstruo; senescalli autem menstrui munus minoribus Canonicis per vices obeundum volumus, nisi quispiam judicio Decani, vel ejus absentia Vicedecani, ad illud exequendum minus idoneus censebitur, in quo casu proximus quisque ordine substituendus erit. Janitores præterea duos, qui et barbitonsoris officium exercere debent, per Decanum, aut eo absente Vicedecanum, eligi volumus, viros industrios, bonæ famæ, et probæ vitæ, qui et claves portarum fideliter custodient, januasque et ostia exteriora septi Ecclesiæ, per quæ exitus patet; (reliquas enim omnes, quæ per privatas ædes aperi solent penitus obfirmari tollique volumus, nullasque tales in posterum fieri, nisi ab Archiepiscopo ob causam aliquam urgentem aliter indultum fuerit) observabunt, et ad mandatum Decani, aut eo absente Vicedecani, claudent, servabunt, atque aperient, nocte autem nemini patere sinant, nisi ad expressum mandatum Decani, aut eo absente Vicedecani. Postremo coquum atque subcoquum idem Decanus, aut eo absente Vicedecanus, eligat viros industrios, ac bonæ famæ, ac probæ vitæ, qui obsonia omnia et edulia pro mensa communiter victitantium diligenter parent una cum obsonatore ut supra proviso; tamen ut si nulla mensa communis in aula fuerit, stipendia his inferioribus ministris (janitoribus exceptis) antehac designata et soluta, tam pro vestibus liberatis quam aliter, in usum et salarium minorum hujus Ecclesiæ Canonicorum, et clericorum in choro servientium, in posterum absque ullo prætextu convertantur, idque sub pœna perjurii. Atque hi omnes idem juramentum jurabunt quod in choro ministrantes jurare statuimus.

31. *De communi mensa omnium ministrorum.*

Ut qui una conveniunt et una Deum laudant in choro, una etiam comedant, et una Deum laudent in mensa, statuimus et volumus, ut minores Canonici omnes et clerici laici (quotquot uxores non habent), necnon præceptores et discipuli, si id Decano et Capitulo commode fieri posse videatur, (quorum conscientias hac in parte in Domino

oneramus) in communi aula simul comedant et epulentur; in qua quidem aula Præcentor, vel eo absente senior admissione minor Canonicus primus accumbat, proximus Archididascalus, deinde cæteri minores Canonici et hypodidascalus, postremo discipuli sine vendicatione loci, et qui prius accumbit cæteros immorigeratos arguat et in ordinem reducat, ut omnia cum decore in aula agantur. Quotannis xxv^to^ die Novembris eligatur unus per cæteros, qui pro integro anno senescallus erit, quique ad communem mensam ligna, carbones, salem, et id genus alia parabit, quo pro temporis ratione de hujusmodi rebus satis illis prospectum sit, hic rationem senescalli menstrui (id est, ejus qui pro uno mense senescallus erit) singulis hebdomadis coram thesaurario, et in fine cujuslibet mensis examinabit, et in fine anni majori parti convivarum rationem impensarum omnium reddet. Liberum tamen esse volumus et concedimus Decano, aut eo absente Vicedecano, non solum quibuscunque ægrotis, aut aliis causis idoneis (per eos respective approbandis) impeditis licentiam dare alibi victitandi et comedendi, sed etiam dictos convenientes aut convenire debentes onerare aut exonerare in præmissis, aut in aliquo eisdem pertinenti, prout pro temporis et personarum qualitatibus eis videbitur magis expedire. Omnes denique Ecclesiæ ministros (quocunque nomine censentur) ordinationibus, formulis, et statutis hujusmodi, quæ per Decanum et Capitulum hisce de rebus aut iisdem pertinentibus edentur, parere et obsequi volumus.

32. *De vestibus ministrorum quas liberatas vocant.*

Statuimus et volumus, ut minores Canonici, clerici, et cæteri Ecclesiæ nostræ ministri, choristæ quoque, et pueri grammatici, atque duodecim pauperes utantur vestibus exterioribus ejusdem (quod fieri potest) aut similis coloris; recipient autem omnes (quos diximus) ad exteriora indumenta conficienda per annum juxta eam formam quam hic præscribimus; recipient singuli minores Canonici, et superior informator grammaticæ quatuor virgatas panni pro togis suis, pretium cujuslibet virgatæ quinque solidi; recipiet magister choristarum pro veste sua tres virgatas panni, pretium virgatæ quinque solidi; recipient singuli clerici et inferior informator grammaticæ pro vestibus suis tres virgatas panni, pretium virgatæ quatuor solidi et sex denarii. Recipient et alii ministri, videlicet subsacristæ, virgiferi, pulsatores campanarum, obsonator, pincernæ, janitores, et coquus, quisque pro se recipiet tres virgatas panni pro vestibus suis, pretium virgatæ iii^s^. iv^d^.

Recipient singuli choristæ, et pueri grammatici, atque etiam subcoquus pro vestibus suis duas virgatas et dimidium, pretium virgatæ iii^{s}. iv^{d}.; recipient denique singuli pauperes pro vestibus suis tres virgatas panni, pretium virgatæ iii^{s}. iv^{d}. Quem quidem pannum si sibi traditum quisquis sibi decenter aptari et componi non curaverit, et per maximam partem anni usus non fuerit, is indignus judicabitur munere nostro, et proinde tantundem de stipendio suo rependere cogatur Ecclesiæ nostræ. Quem quidem pannum et vestes liberatas singulis annis parare debent Ecclesiæ nostræ Decanus et Receptor qui pro tempore fuerint, tradentque singulis suas panni portiones ante Natalem Domini, ut novis vestibus et novis animis celebrent Natalem Domini nostri Jesu Christi. Pauperes vero in togarum suarum sinistro humero rosam ex serico albo et rubro factam semper gerant, et quoties vel in chorum Ecclesiæ nostræ vel alio in publicum processerint, dictis togis suis induti ubique incedant. Quod si temporum mutatione, aut aliqua alia causa rationabili per Archiepiscopum probanda, Decano et Capitulo hujusmodi vestium liberationem omittere visum fuerit, statuimus, ut durante mensa communi unusquisque supranominatorum summam illam pro vestibus liberatis prædesignatam pecuniis numeratis quotannis recipiet, cessante vero mensa communi cessabit etiam omnino solutio isthæc officiariis illis, qui mensæ inservire debent, viz. coquo, subcoquo, pincernæ, subpincernæ, et obsonatori.

33. *De stipendiis ministrorum in Ecclesia nostra.*

Statuimus et volumus, ut ex bonis communibus Ecclesiæ nostræ (præter communias et liberatas superius assignatas) solvantur stipendia omnibus ministris Ecclesiæ nostræ per manus Thesaurii singulis anni terminis per æquales portiones, ad hunc qui sequitur modum, viz.

	per annum.
Singulis concionatoribus	xxv*li.*
Minoribus Canonicis pro portione sua . . .	v*li.* ii*s.*
Superiori informatori grammaticæ . . .	xv*li.* ii*s.*
Magistro choristarum	v*li.* vii*s.*
Inferiori informatori grammaticæ . . .	vi*li.* v*s.* x*d.*
Diacono	v*li.* ii*s.*
Subdiacono	v*li.* ii*s.*
Singulis clericis	iv*li.* v*s.* x*d.*
Obsonatori	iii*li.* xi*s.* iv*d.*

	per annum.
Cuilibet duorum subsacristarum . . .	iii*li.* xi*s.* iv*d.*
Cuilibet ex virgiferis	ii*li.* xviii*s.*
Cuilibet ex campanarum pulsatoribus . .	ii*li.* xviii*s.*
Cuilibet janitori	iii*li.* xi*s.* iv*d.*
Cuilibet choristæ	i*li.* v*s.*
Cuilibet duorum pincernarum	ii*li.* xviii*s.*
Coquo	ii*li.* xviii*s.*
Cuilibet puero grammaticæ	i*li.* viii*s.* iv*d.*
Singulis duodecim pauperum	vi*li.* iii*s.* iv*d.*
Subcoquo	ii*li.*
Vicedecano	ii*li.* xiii*s.* iv*d.*
Receptori	x*li.*
Thesaurario	ii*li.* xiii*s.* iv*d.*
Præcentori	ii*li.*
Sacristæ	ii*li.*
Senescallo seu clerico terrarum . . .	vi*li.* xiii*s.* iv*d.*
Auditori, qui erit etiam clericus computi, seu registrarius	vi*li.* xiii*s.* iv*d.*

Volumus autem pincernarum, obsonatoris, coqui, et subcoqui nomina et munera post hæc penitus extingui, nisi mensa communis restauretur, illorumque stipendia in usum prius memoratum (cap. scilicet, 'De inferioribus Ecclesiæ ministris') converti. Permittimus tamen iis, quibus jam illa numera et stipendia decernuntur, et sigillo hujus Ecclesiæ publico confirmantur, iisdem durante vita sua naturali fruendi facultatem.

34. *De celebratione Divinorum.*

Ut autem pie, decenter, et ex ordine preces et orationes in Ecclesia nostra fiant, singulisque diebus laus Dei cantu, organis, et jubilatione celebretur, statuimus et ordinamus, ut minores Canonici et clerici una cum magistro choristarum et choristis divina officia in choro templi nostri quotidie mane ac vespere peragant, secundum receptum morem, et ritum istius, et aliarum Ecclesiarum cathedralium, nec quisquam interim discurrendo, confabulando, vel alio quovis modo irreverenter se gerere præsumat. Ad officia vero noctu decantanda eos obligari nolumus. Porro volumus, ut omnibus festis principalibus quotannis,

videlicet diebus Natalis Domini, Paschæ, et Pentecostes, ut etiam die inaugurationis nostræ aut successorum nostrorum, et quinto Novembris, Decanus, si domi sit, aut eo absente Vicedecanus, festis vero Circumcisionis, Epiphaniæ, et Ascensionis Domini, item Purificationis beatæ Virginis, et Omnium Sanctorum, Præbendarii residentes suo ordine preces divinas et sacram synaxin, si quæ fuerit illis diebus habenda, in Ecclesia nostra publice celebrent sub pæna xl. solidorum toties quoties. Volumus præterea, imo in Domino præcipimus, ut per Decanum et Capitulum talis ratio ineatur, ut quam sæpissime, tam Decanus et Canonici, quam omnes alii hujus Ecclesiæ ministri, officiarii, et stipendiarii cujuscunque nominis, Mensæ Dominicæ in Ecclesia Cathedrali fiant participes. Statuimus etiam, ut nullus Canonicorum, aut aliorum in choro ministrantium, divinorum officiorum tempore absque insignibus choro et gradu convenientibus chorum ingrediatur; qui autem chorum ingreditur non sic indutus pro absente reputetur ; singuli vero (cujuscunque fuerint gradus aut ordinis) in ingressu chori divinam majestatem devota mente adorantes humiliter se inclinabunt versus altare (prout antiquis quarundum Ecclesiarum statutis cautum novimus), et dein conversi Decano quoque debitam reverentiam exhibebunt. Quod si contigerit aliquem ex quacunque causa de loco in locum transire, in choro reverentiam similiter in medio chori tam versus altare quam versus stallum Decani (si præsens fuerit) exhibebit, tum in eundo tum in redeundo toties quoties. Volumus præterea, ut uterque informator grammaticæ diebus festis choro intersit, insignibus choro et gradui convenientibus indutus, quorum alter supra minores Canonicos in dextra parte chori, alter supra minores Canonicos in sinistra parte proximum in choro locum obtineat. Ad hæc pueros grammaticos, qui sumptibus Ecclesiæ aluntur, festis diebus, necnon eorundem vigiliis, volumus in habitu competente choro interesse, et officium sibi mandatum a Præcentore sedulo facere (nisi alias per Archididascalum amandentur.) Pueri vero absentes per præceptores suos castigentur. Singulis præterea diebus profestis, hora sexta æstate, et hora septima hyeme preces matutinæ in aliquo Ecclesiæ sacello, aut alio loco ejusdem per Decanum assignato, ab uno minorum Canonicorum suo ordine, sine cantu, juxta morem Ecclesiæ Anglicanæ, summarie tamen, et cum unica tantum lectione, si visum fuerit, recitentur.

35. *De communi Ærario et de custodia sigilli et munimentorum.*

Statuimus et volumus, ut in Ecclesia nostra domus assignetur una interior et secretior, et altera exterior satis ampla et interiori annexa. Quæ quidem domus Ærarium sive Thesaurarium vocabuntur, sint autem ostio exteriori hujus domus duæ claves, quarum unam Decanus, alteram Thesaurarius servabit. In exteriore domo constituantur et disponantur cistæ et scrinia ad scriptorum custodiam, in quibus libri registrales et volumina rationum seu computorum omnium officiariorum, ministrorum, et aliorum qui de ulla re rationem reddere tenentur, tuto reponi et custodiri debent; in cistis etiam et scriniis hujus domus reponantur volumina sive rotulæ curiarum seorsim et per se, scripta etiam omnia obligatoria seorsim et per se, libri et volumina redituum, quæ rentalia vocantur, bonorum terrarumque inventaria seorsim et per se. In hac etiam domo constituatur una cista bene munita ad servandas pecunias Thesaurario traditas, quæ pro quotidianis expensis necessariæ fuerint, et extrahi possunt, quoties opus fuerit. In hac etiam domo computus fiat, ubi omnium firmariorum, ballivorum, officiariorum, et aliorum quorumcunque ratio et computus expendi et judicari debet. In interiore domo reponi et asservari volumus cistam unam bene munitam, in qua quidam cista reponatur et custodiatur summa ducentarum librarum, quam colligi volumus ex his quæ clare remanent et supersunt in fine cujuslibet anni, ut semper summa illa ad minus maneat, et sit præsto ad necessitates Ecclesiæ nostræ (si quæ accederint) sublevandas. In hac quoque cista custodiatur una cistula, in qua includatur et tuto servetur sigillum commune Ecclesiæ nostræ; quo sigillo communi mandamus ut nihil unquam signetur, nisi quod ante plene et aperte in quodam registro scribatur, et cum eodem registro publice conferatur et perlegatur. Quoties vero alicui scripto sigillum apponetur, nihil unquam supra viginti solidos pro illius scripti sigillatione a quocunque exigetur. In hac etiam domo volumus reponi alteram cistam, in qua reponentur hæc nostra statuta et ordinationes atque literæ patentes, fundationes, et donationes Ecclesiæ nostræ, et alia scripta et munimenta maneriorum, terrarum, tenementorum, redituum, possessionum, libertatum, et juris quod Ecclesia nostra in eisdem quoquo modo habet. Quod si unica cista ad hæc omnia continenda non sufficiat, plures haberi volumus, singulæ autem cistæ atque cistula ipsa, aut saltem ostium illud per quod patet aditus in domum interiorem, in

qua cistæ reponuntur, habebit tres seras cum totidem clavibus diversæ fabricæ, et singularum cistarum, atque cistulæ, sive ostii prædicti, clavem unam servabit Decanus, alteram Vicedecanus, tertiam Thesaurarius, nullaque cistarum aut cistula aperiatur, nisi consentientibus et præsentibus omnibus custodibus, aut eorum deputatis. Prohibemus denique, ne unus aliquis duas claves secum simul servet. Quoties autem clavigerorum aliquis a dicta Ecclesia nostra proficiscetur, clavem suam relinquat apud alium aliquem Canonicum non clavigerum, domi commorantem. Quod si talis domi non reperiatur, apud unum aliquem e minoribus Canonicis deponat, qui sine consilio deponentis claves ejusmodi e manibus suis non dimittat, sed, quotiescunque usus exposcit, personaliter intersit, ut deponenti, cum redierit, de transactis rationem reddere valeat.

36. *De ratione seu computo quotannis reddendo.*

In domo ærarii exteriori volumus, ut omnes ballivi, firmarii, collectores, nemorum custodes, officiarii et ministri, tam forenseci, quam intrinseci, die decimo nono Novembris quotannis rationem reddant, et computum faciant, omnium eorum quæ ad officium eorum spectant. Præterea statuimus et ordinamus, quod etiam eodem tempore et Receptor et Thesaurarius coram Decano et Canonicis præsentibus, et auditore, qui vel ipse præsens erit, vel loco suo alium mittet, reddent plenum et fidele computum de omnibus quæ ad officium suum spectant, viz. quid receperint, et quid expenderint, quid supersit, quid Ecclesia debeat, et quid ipsi debeatur. Et si quid pecuniæ in illorum alicujus manibus et possessione residuum fuerit, illud totum protinus sine mora persolvi et reddi jubemus, sub pœna subtractionis quotidianarum distributionum per tres menses, vel gravioris mulctæ, si res ita postulet. Qui vero post tres menses non plene satisfecerit Ecclesiæ et persolverit, volumus quod ipsius Præbenda sive Canonicatus ipso facto sine omni alio decreto aut sententia declaratoria vacet, ipsumque in jus pro debita pecunia trahi jubemus Denique indenturæ omnes bonorum Ecclesiæ (quæ in usu sunt) eodem tempore ostendantur, et renoventur; ut in omnibus Decano et Canonicis constare possit Ecclesiæ nostræ status et conditio.

37. *De corrigendis excessibus.*

Ut in Ecclesia prædicta morum integritas servetur, statuimus et ordinamus, ut si Decanus minus honeste se gessisse, vel hæc nostra statuta in Ecclesiæ damnum aut infamiam violasse, per majorem partem Capituli judicatus fuerit, primo (quam fieri potest modestissime) per eosdem moneatur, sin autem post trinam ejusmodi admonitionem perseveraverit, nec sese emendaverit, statim coram Archiepiscopo visitatore accusetur, et illius judicio et censura vel corrigatur, vel si gravitas culpæ exposcat, deprivetur, et penitus amoveatur. Præbendarii autem seu Canonici similiter culpabiles, eodem modo moneantur per Decanum et majorem partem Capituli, qui si nec sic quidem ad frugem redierint, Decani et Capituli arbitrio mulctari volumus, tertio, si ita deliquerit eorum aliquis, per Decanum Archiepiscopo denuntietur, et per ipsum secundum criminis qualitatem corrigatur, aut, si culpæ gravitas exposcat, deprivetur, et amoveatur. Leves tamen offensiones seu potius negligentiæ, pro quibus nulla (in his statutis) pœna nominatim constituitur, post trinam (ut antea diximus) admonitionem Decani et Capituli judicio corrigantur. Si quis, sive Decanus, sive Præbendarius, in aliquo graviori crimine, veluti hæresi, perjurio, adulterio, homicidio voluntario, furto notabili, et id genus aliis, culpabilis inventus et convictus fuerit, per Archiepiscopum protinus amoveatur et expellatur. Si quis minorum Canonicorum, clericorum, aut aliorum ministrorum, et famulorum, similiter et pauperum, in levi culpa deliquerit, arbitrio Decani aut eo absente Vicedecani, aut utroque absente residentis senioris corrigatur. Si gravius fuerit delictum, per Decanum et Capitulum expellantur, et ab Ecclesia penitus amoveantur.

38. *De eleemosynis et viis publicis reficiendis.*

Præter eleemosynam nostram in duodecim illos pauperes collocatam, dedimus etiam annuam summam centum et quadraginta librarum Ecclesiæ nostræ, tum ad pauperum et egenorum subventionem, tum ad vias publicas reficiendas, cujus quidem summæ centum libras distribui volumus partim per Decanum aut Receptorem, cum terras, maneria, et Ecclesias impropriatas circuit et invisit, (apud quas Ecclesias distribuetur egenis juxta illorum necessitatem, ne hinc

videantur omnia metere, et nihil seminare;) partim vero per Decanum aut Thesaurarium dispensetur prædicta summa pauperibus et egenis Ecclesiæ nostræ vicinis, quarum quidem distributionum ratio particulatim ostendatur in generali computo. Hæc pecunia si non fideliter dispensata fuerit, Archiepiscopus in visitatione sua considerabit. Alteram summam quadraginta librarum assignavimus pontibus et viis publicis reficiendis et sternendis secundum judicium Decani et Capituli, aut eo absente Vicedecani et Capituli, id quod ut fideliter præstetur etiam Archiepiscopus in sua visitatione sedulo curabit.

39. *De interpretatione nominis Capituli, et Capitulis celebrandis.*

Quoniam in his nostris statutis crebra Capituli mentio habetur, declaramus quod sub Capituli nomine ubique dimidiam ad minimum totius numeri omnium Præbendariorum seu Canonicorum partem intelligimus. Ea enim sola tanquam per Capitulum acta haberi volumus, quibus ad minimum dimidia pars totius numeri Præbendariorum, seu Canonicorum præsens adest, idque in domo Capitulari, vel alibi intra septum Ecclesiæ insimul capitulariter congregatorum, et expresse eisdem consentientium; nam absentium suffragia nullo modo valere sinimus, nec alicujus roboris esse, nisi in iis casibus, quibus in aliquo horum statutorum expressa fit mentio de consensu Decani etiam absentis. Statuimus insuper et volumus, ut Decanus, aut eo absente Vicedecanus, aut utroque absente senior Canonicus residens, cum Canonicis præsentibus, semel ad minimum singulis mensibus, et præterea quoties videbitur expedire, Capitulum celebrent, et de negotiis Ecclesiæ nostræ pie et prudenter tractent. Quæ negotia ut melius expediantur, si modo sex Canonicorum numerus domi non reperiatur, volumus, ut nullus eorum intra spatium quindecim milliarium commorans, si a Decano vel ejus absentia Vicedecano accersitus fuerit, ad hæc Capitula menstrua recuset venire et interesse, sub pœna arbitraria per Decanum et Capitulum infligenda toties quoties. Volumus etiam, ut singulis annis duo generalia celebrentur Capitula; unum viz. vicesimo quinto Novembris, quod finietur ante decimum diem Decembris, alterum vero pridie Festi Sti Johannis Baptistæ, quod finietur ante primum Julii sequentis, in quibus quidem generalibus Capitulis tantum omnia graviora Ecclesiæ negotia, veluti Fœdi concessiones etc., nisi quorum dilatio damnosa esset Ecclesiæ, tractari et expediri volumus; et quæcunque a Decano et Canonicis præsentibus ordinata et decreta fuerint (nostris hisce statutis minime

repugnantia) ab omnibus Ecclesiæ nostræ personis (quatenus ipsos concernunt) observari volumus. Ad omnia etiam Ecclesiæ negotia unus sit a publicis commentariis, qui clericus Capituli vocetur, qui idem sit etiam auditor, et intra Ecclesiæ ambitum constanter resideat. Hic vocatus Capitulis intersit, et diligenter tam omnia acta Capituli quam alia quæcunque scripta sigillo communi munienda in Ecclesiæ commentarios referat, cæteraque omnia et singula quæ ad officium suum spectant fideliter faciat: de quibus omnibus, et de secretis Capituli illicite non revelandis, et quod nulli (exceptis Decano et Canonicis) commentarios, aut exemplaria illorum transcripta vel ostendat, vel tradat, sine Decani, aut eo absente Vicedecani, aut utroque absente residentis senioris, expresso consensu et mandato, juramento obstringetur.

40. *De visitatione Ecclesiæ.*

Nullum opus est adeo pie cæptum, adeo prospere productum, adeo fideliter consummatum, quod non facile subruatur, ac incuria et negligentia subvertatur, nulla tam sancta et firma statuta conduntur, quin temporis diuturnitate in oblivionem et contemptum veniant, si non adsit continua vigilantia et pietatis zelus. Quod quidem ne in Ecclesia nostra unquam fiat aut evenire possit, nos reverendissimi patris Archiepiscopi Cant. (qui pro tempore fuerit) fide et diligentia freti, eundem Ecclesiæ nostræ cathedralis et metropoliticæ Christi Cant. Visitatorem constituimus, volentes et mandantes ut (pro Christiana fide et ardenti pietatis zelo) vigilet et gnaviter juvet, ut hæc statuta et ordinationes Ecclesiæ nostræ a nobis edita inviolabiliter observentur, possessiones et bona, tam spiritualia, quam temporalia, prospero statu floreant, jura, libertates, et privilegia, conserventur et defendantur. Atque ut hæc ita fiant, statuimus et volumus, ut Archiepiscopus ipse, quoties a Decano vel a duobus Canonicis rogatus fuerit, imo licet non rogatus, semel tamen quovis triennio ad Ecclesiam nostram in persona propria, nisi grandis obstiterit necessitas, alioquin per cancellarium suum, accedat, Decanum, Canonicos, minores Canonicos, clericos, cæterosque omnes Ecclesiæ nostræ ministros in locum congruum convocet, cui quidem Archiepiscopo præsentis statuti vigore plenam concedimus potestatem et auctoritatem, ut super singulis articulis in statutis nostris constitutis, et de quibuscunque aliis articulis, statum, commodum, aut honorem Ecclesiæ nostræ concernentibus, Decanum, Canonicos, minores Canonicos, cæterosque ministros interroget, et cogat eorum quemlibet (per jura-

mentum Ecclesiæ præstitum, veritatem dicere de omnibus delictis et criminibus quibuscunque; comperta autem et probata juxta delicti et criminis mensuram puniet Archiepiscopus atque reformabit, omniaque faciet, quæ ad vitiorum resecationem necessaria videbuntur, quæque ad visitatoris officium pertinere de jure dignoscuntur. Quos quidem omnes, tam Decanum, quam Canonicos et alios Ecclesiæ nostræ ministros, quoad omnia præmissa, volumus et mandamus ipsi Archiepiscopo parere et obedire. Statuimus autem (in virtute juramenti nostræ Ecclesiæ præstiti), ut nemo contra Decanum aut Canonicos aut aliquem ministrorum Ecclesiæ nostræ prædictæ quicquam dicat aut enuntiet, nisi quod verum crediderit, aut de quo publica vox vel fama circumlata fuerit. Volumus præterea, ut Decanus (communibus Ecclesiæ nostræ sumptibus) Archiepiscopo visitanti triginta personis comitato, unam aut ad summam duas refectiones intra Ecclesiæ nostræ ædes præparet, et apponat. Insuper statuimus et volumus, præter archetypum in cista ut supra servandum, duo exemplaria horum statutorum in membranis scite describi, quorum alterum penes Decanum, aut eo absente Vicedecanum, alterum penes residentem seniorem, qui pro tempore fuerit, semper remanebit. Porro quoniam hæc nostra statuta perpetuo durare optamus, volumus, ut si qua ambiguitas, contentio, aut dissentio orta fuerit post hæc inter Decanum et Canonicos, aut inter Canonicos ipsos de vero et sincero intellectu statutorum nostrorum (quæ omnia juxta planum et grammaticum sensum intelligi volumus) decernimus, ut statutum illud, vel aliqua statuti clausula de qua orta est contentio, ad Archiepiscopum Cant. referatur, cujus interpretationi et declarationi (modo statutis nostris non repugnet) eos, qui dubitarunt, aut contenderunt, sine dilatione aut contradictione stare et obedire præcipimus. Et ne quis statutorum nostrorum transgressor ignorantia eorundem se possit excusare, volumus, ut eadem publice semel quolibet anno die vicesimo secundo Junii, ante inceptum Capitulum æstivale in domo Capitulari integraliter omnibus dictæ Ecclesiæ ministris, domi præsentibus, ad id convocatis legantur, et quolibet generali Capitulo ea etiam statuta recitentur, quæ Decanum et Præbendarios, computum, aut alia negotia Ecclesiæ tunc tractata, quomodolibet tangunt. Inhibemus tamen visitatori, et statutorum declaratori, aliisque omnibus, cujuscunque dignitatis aut auctoritatis fuerint, ne ulla nova statuta condant, aut cum aliquo dispensent. Inhibemus etiam Decano et Canonicis Ecclesiæ nostræ, ne hujusmodi statuta recipiant, sub pœna perjurii et amotionis perpetuæ a nostra Ecclesia. Reservamus tamen nobis et successoribus nostris plenam potestatem ac auctoritatem statuta hæc mutandi, alterandi, et, si videbitur, etiam nova condendi.

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[These Statutes were accompanied by the following letter from the King, and also by a letter from Abp. Laud, which will be found in the next volume.]

Carolus Dei gratia Angliæ Scotiæ Franciæ et Hiberniæ Rex, Fidei Defensor, &c., dilectis Decano et Capitulo Ecclesiæ nostræ Cathedralis et Metropoliticæ Christi Cant., necnon omnibus in aliqua dignitate aut officio ibidem constitutis, universis denique membris atque ministris dictæ Ecclesiæ salutem. Per libellos supplices nobis ex parte Ecclesiæ vestræ exhibitos, perque testimonium reverendissimi patris et prædilecti consiliarii nostri Guilelmi Archiepiscopi Cant., intelleximus regulam administrandæ Ecclesiæ illius omniumque ad eandem pertinentium in multis valde imperfectam esse, præsentiumque personarum, rerum, et temporis conditione minus idoneam, unde plurimum non modo pulcherrimæ Ecclesiæ fabricæ sed et singulis ibidem degentibus incubuerit detrimenti; ad statutorum denique confirmationem neutiquam adhuc accessisse auctoritatem regiam, quam ut nos concedere dignaremur humillime petiistis; nos igitur quum sacræ fidei defensioni (ad quam solium nostrum divina bonitas evexit) auspicatam subditarum nobis Ecclesiarum cathedralium gubernationem vel plurimum conferre censeamus, votis vestris gratiose annuentes librum quendam statutorum per dictum reverendissimum patrem (quem etiam in hac parte per literas nostras patentes specialiter authorizavimus) studiose atque fideliter confectum, collectumque, tam e prioribus statutis, quam antiquis illius loci consuetudinibus, necnon e Canonibus Ecclesiæ Anglicanæ, et (post maturam uniuscujusque rei examinationem) manu sua subscriptum, et ad nos delatum, inspeximus simul et approbavimus, eundemque librum et singula statuta atque ordinationes in eodem contentas Au-

gustissimi nominis nostri inscriptione ad omnem juris effectum ratificamus, confirmationisque nostræ et auctoritatis regiæ vim et robur iisdem per præsentes impertimus; vobis igitur vestrisque dehinc in ea Ecclesia successoribus eundem librum statutorum (in membrana conscriptum, de sexaginta sex paginis in folio minore constantem, in capite primæ paginæ Augustissimo nomine nostro per nos, ut præfertur, inscriptum atque in imo uniuscujusque paginæ per dictum Archiepiscopum ex mandato nostro signatum) pro summa qua sub Deo fungimur auctoritate in Ecclesiæ Cantuariensis regimen, reique vestræ publicæ administrandæ regulam pro nobis, hæredibus, et successoribus nostris, damus et concedimus per præsentes; Mandantes universis et singulis sub virtute debitæ obedientiæ, ut pro se quisque, quatenus ad ipsum (pro suo cujusque loco aut munere) ulla ex parte pertinebunt, eadem statuta fideliter observet atque observari curet, adque ipsorum præscriptum sese in omnibus componat sub pœna quæ incumbit. In cujus rei testimonium literas has nostras fieri fecimus patentes, dictumque statutorum librum literis istis affigi atque connecti mandavimus, teste me ipso apud Westmonasterium tertio die Januarii anno regni nostri duodecimo.

Per ipsum Regem.

WOLSELEY.

INJUNCTIONES
COLLEGIO MERTONENSI
DATÆ ANNO DOMINI 1640.

[MSS. *Lamb.*, Num. 1113.]

Gulielmus providentia divina Cantuariensis Archiepiscopus, totius Angliæ Primas et Metropolitanus, et Universitatis Oxon. Cancellarius, dilectis in Christo, Custodi, Sociis, et Scholaribus Collegii de Merton in eadem Universitate salutem et gratiam. Cum in visitatione nostra Collegii vestri per commissarios nostros, reverendum in Christo patrem D. Johannem Episcopum Oxon., Richardum Bailie Sacræ Theologiæ Professorem, Collegii D. Johannis Baptistæ Præsidentem, et Universitatis prædictæ Pro-Cancellarium, D. Johannem Lambe, militem, Decanum de Arcubus, et almæ Curiæ nostræ Cantuariensis Officialem principalem, Gilbertum Sheldon, Sacræ Theologiæ Professorem, et Collegii Omnium Animarum Custodem, et Arthurum Ducke Legum Doctorem, Domini Episcopi London. Vicarium generalem nuper exercita, per vos juramento ad sancta Dei evangelia oneratos variæ querelæ mutuo delatæ sint de delictis vestris contra statuta et ordinationes collegii vestri commissis; cumque, post diligentem examinationem querelarum et delictorum vestrorum per prædictos commissarios nostros in collegio vestro, per eosdem compertum fuerit, rixas et controversias inter vos nuper ortas de variis rebus et causis collegii vestri, præsertim processisse ex defectu et brevitate statutorum et ordinationum collegii vestri a Waltero de Merton piæ memoriæ fundatore vestro aliquot seculis elapsis conditorum, per quæ omnibus incommodis deinceps eventuris humana providentia non potuit prospici.

Nos igitur pro visitatoris munere, quod fundator vester nobis commendavit, querelas vestras prædictas iterum examinavimus et terminavimus, et tam pro consopiendis discordiis vestris, quam pro componendo et stabiliendo regimine collegii vestri, ut vos et successores vestri possitis orationibus et studiis vestris pie et diligenter incumbere secundum fundatoris vestri propositum,

Has injunctiones, ordinationes, decreta, et statutorum vestrorum declarationes promulgavimus, quas a vobis et successoribus vestris volumus et mandamus in perpetuum observari.

1. Imprimis, Statuimus, ordinamus, et injungendo mandamus, quod

Custos, Socii, et Scholares collegii vestri superpellitiis et cucullis secundum gradus suos induti singulis Dominicis, et festis diebus, eorumque vigiliis, et quod diebus profestis mane inter horas quintam et sextam singuli magistri qui duos annos a gradu suscepto non excesserint, baccalaurei, et scholares sine superpellitiis &c., precibus divinis in capella collegii vestri a principio usque ad finem interesse teneantur, sub pœna amissionis communiarum unius diei pro singulis precibus, quibus aliquem eorum abesse contigerit, cessante legitimo impedimento per Custodem, eove absente Vicecustodem, ejusve absentis locum tenentem, si magistri fuerint, sin baccalaurei per Decanum seniorem in collegio tum præsentem, sin vero scholares per Principalem approbando, et post tertiam vicem pœna delinquentis in præmissis arbitrio Custodis, eove absente Vicecustodis, aut locum tenentis, si magistri fuerint, sin Baccalaurei per Decanum Seniorem in Collegio tum præsentem, sin vero Scholares per Principalem augeatur. Volumusque quod Custos, Socii, et Scholares divinis diligenter et devote intendant, et reverenter se habeant, tam tempore divinorum, quam in ingressu et exitu e capella prædicta, sub pœna prædicta in delinquentes in præmissis infligenda, et quod tempore divinorum sedeant in capella primo loco Socii et Scholares Collegii vestri, commensales vero Aulæ Sancti Albani sine superpellitiis et cucullis secundum gradus suos diebus Dominicis et festis eorumque Vigiliis tempore divinorum in chorum capellæ vestræ non admittentur, iidemque post Socios et Scholares vestros sedere teneantur.

2. Item, Statuimus, quod disputationes in theologia semel in septimana durante termino habeantur, et ad eas vicibus suis obeundas singuli doctores et magistri post completum biennium a suscepto magisterii gradu (exceptis tantum doctoribus in jure civili et medicina) teneantur; si vero numerus doctorum et magistrorum, qui ad has disputationes tenentur, non excesserit octonarium, bis tantum singulis mensibus, durante termino, si non excesserit quinarium, bis tantum singulis terminis disputationes habeantur, doctores vero et magistri qui a collegio abfuerint ex causa peregrinationis, vel in familias præsulum aut magnatum asciti, ad vices suas obeundas minime teneantur, quam primum vero ad collegium redierint, primas post eorum reditum vices ab ipsis implendas esse decernimus. E doctoribus vero et magistris qui vices suas non impleverint respondentem communiis suis per duas septimanas, opponentem per unam septimanam proxime insequentes a Custode vel in ejus absentia a Vicecustode ejusve locum tenente privari volumus. Vicecustos autem, ejusve locum tenens harum disputationum erit moderator, idemque Vicecustos pro laboris sui mercede decem libras in fine cujuslibet anni de bonis communibus collegii percipiet, deductis ex ea summa decem solidis pro

singulis vicibus quas locum tenens pro Vicecustode absente obire contigerit.

3. Item, Præcipimus et ordinamus, quod disputationes in artibus secundum antiquam et laudabilem collegii vestri consuetudinem diligenter deinceps habeantur, per duas horas ad minimum ante horam septimam inchoandas, easdemque regere et moderari per vices singuli Decani teneantur sub pœna amissionis communiarum per unam septimanam iisdem per Custodem, eove absente Vicecustodem, ejusve locum tenentem, imponenda; nec licebit alicui Decano easdem disputationes infra minus temporis spatium contrahere, sine causa legitima per Custodem, eove absente Vicecustodem, ejusve locum tenentem approbanda

4. Item, Statuimus et injungimus, quod singuli socii annis singulis non absint a collegio vestro ultra quatuor menses continuos vel interpolatos, cessante impedimento legitimo per Custodem, eove absente Vicecustodem, et quinque seniores socios in collegio præsentes, vel majorem partem eorundem, primitus approbando, et quod non absint a collegio per dictos quatuor menses sine licentia Custodis eove absente Vicecustodis, et quod socii sic absentes, durante sua absentia, careant communiis et emolumentis collegii vestri, exceptis iis quibus peregrinari extra regnum Angliæ per Custodem, eove absente Vicecustodem, et quinque socios seniores tum in collegio præsentes, vel eorum majorem partem licentia concedetur. Et ut certius deinde constet de absentia sociorum a collegio, præcipimus singulis sociis a collegio discessuris, quod diem discessus sui a collegio, ante discessum, et diem reditus infra triduum a reditu describere teneantur in libro ad hunc finem comparando, quem penes Vicecustodem pro tempore existentem ejusve locum tenentem manere volumus.

5. Item, Pro antiquo collegii vestri more conservando præcipimus, quod magistri non conversentur cum baccalaureis aut scholaribus infra collegium vestrum vel alibi infra universitatem Oxon., nisi in capella vel communi aula collegii vestri sub pœna amissionis communiarum prima vice per septimanam, secunda per quindenam, tertia per tres septimanas, quarta vero vice sub pœna amotionis perpetuæ a collegio per Custodem, eove absente Vicecustodem irroganda.

6. Item, Volumus et statuimus, quod nullus sociorum vel scholarium pernoctet extra collegium infra limites Universitatis Oxon. sub pœna amissionis communiarum suarum prima vice per septimanam, secunda per quindenam, tertia per tres septimanas, per Custodem, eove absente Vicecustodem, infligenda, cessante legitimo impedimento per Custodem, seu in ejus absentia Vicecustodem, vel locum tenentem, primitus approbando, eundemque, si quarta vice in eodem deliquerit,

volumus a collegio vestro in perpetuum amoveri, volumusque portas collegii ante dimidium horæ post nonam noctis claudi et obserari, earumque claves Custodi, eove absente Vicecustodi, vel locum tenenti tradi.

7. Item, Mandamus et volumus, quod omnes socii et scholares in prandio et cœna refectiones suas sumant in communi aula collegii vestri, et qui alibi refectiones suas sumpserint pro singulis refectionibus per Custodem, eove absente Vicecustodem, communiis unius diei priventur. Et quod absente Custode Vicecustos et Capellanus senior refectiones suas sumant in aula collegii vestri sumptibus Custodis, sicut hactenus per antiquum collegii vestri morem observatum fuit. Volumusque quod Vicecustos et socii in refectionibus in aula sedeant solum in interiori parte mensæ, et quod sedeant distincte secundum gradus suos, nec ad alias mensas quam gradui suo convenientes accedant, et si quis tempore refectionum viz. post benedictionem in aulam venerit (quam tamen tarditatem si nimis frequentem prohibemus et puniri volumus), sedeat cum aliis sociis gradus sui sine vendicatione loci. Et quod Capellani soli in mensa sua propria sedeant.

8. Item, Cum e collegii vestri commodo futurum sit, ut locationes et dimissiones terrarum et possessionum vestrarum fiant, cum plurimi socii in collegio intersunt, et earum notitiam habent, statuimus et decernimus, quod locationes et dimissiones terrarum, maneriorum, tenementorum, firmarum, rectoriarum appropriatarum, et aliarum possessionum ad collegium vestrum pertinentium bis tantum quotannis in posterum fiant, viz. infra quatuor decem dies post festum Annunciationis Beatæ Mariæ Virginis, et post primum diem mensis Augusti immediate insequentes, et quod omnes locationes prædictæ deinceps fiant pro viginti et uno annis, et non alias. Injungentes etiam et monentes Custodem et socios, quod dimissiones et locationes alias antehac factas reducant ad annos viginti et unum, quam citius poterint, et ut pecuniarum, quæ pro dimissionibus et locationibus prædictis collegio vestro obvenerint, dimidiam partem tantum habeant Custos et socii, reliquæ ad communes collegii usus convertantur, nisi ex gravibus et necessariis causis per nos et successores nostros ulterior distributio Custodi et sociis aliquando permittetur.

9. Item, Cum numerus sociorum collegii vestri et tempora eligendi eosdem a fundatore vestro non sint definita, et inde quandoque electiones sociorum raro fiant, quandoque plurimi socii simul eligantur, e quibus plura incommoda collegio vestro accidere intelligimus, ordinamus, et decernimus ita temporandas esse electiones sociorum, ut ne unquam plures simul sint socii quam viginti quatuor sine expresso consensu nostro sive successorum nostrorum, et ne sint plures bacca-

laurei artium quam sex simul duraturi per spatium unius anni, et quod in uno anno deinceps non plures quinque sociis, et non pauciores tribus eligantur. Monentes nihilominus et injungentes, quod electiones sociorum frequentissime fiant, quatenus reditus collegii vestri permittent, ut ex perpetua baccalaureorum et magistrorum successione disputationes et alia exercitia secundum antiquum collegii vestri morem continuo habeantur.

10. Item, Cum per fundatorem vestrum statutum sit, ut socii qui uberius beneficium obtinuerint, a collegio vestro recedant et amoveantur, uberioris autem beneficii in eo statuto interpretatio apud vos hactenus incerta fuerit, iis, quorum in hac parte interest, quandoque nimis indulgentibus, quandoque nimis urgentibus contra socios qui istiusmodi beneficia obtinuerint, ne quis deinceps gratiæ aut odio locus sit, determinamus et ordinamus, quod si quis e sociis et scholaribus assecutus fuerit hæreditatem feudumve seculare aut annuam pensionem durante vita supra valorem emolumenti, quod ratione societatis ad singulos socios redit quotannis, vel si quis ecclesiasticum beneficium, cum cura animarum, vel sine cura, supra valorem annuum octo librarum in libro census regii fuerit adeptus, eum uberius beneficium in statuto prædicto nominatum assecutum fuisse declaramus, eumque post unum annum completum a tempore assecutionis hujusmodi continuo insequentem (nisi interea beneficium dimiserit) pro non socio aut scholari habendum fore, eundemque a collegio vestro privatum et amotum fore ipso facto. Socii vero per præsentationem Custodis et sociorum ad ecclesiasticum beneficium quodcumque instituti et admissi infra unum annum a die sigillatæ præsentationis continuo numerandum loca sociorum collegii resignare iisdemque cedere omnino teneantur.

11. Item, Cum ad nos in visitatione nostra delatum fuerit computos collegii vestri, tam hebdomadatim in fine cujuslibet septimanæ, quam quadrimestrem cujuslibet bursarii in fine sui quarti mensis, et annuum in fine uniuscujuscunque anni, tam diu neglectos fuisse cum gravi collegii vestri damno et detrimento, statuimus et ordinamus hebdomadalem computum singulis diebus Veneris inter horas primam et quintam post meridiem, vel diebus Sabbati inter horas primam et quartam post meridiem, quadrimestrem vero singulorum bursariorum computum infra mensem post finem cujuslibet quarti mensis continuo numerandum, annuum vero seu finalem cujuslibet anni computum quotannis inter primum diem Septembris et septimum diem mensis Novembris reddendos et perficiendos esse, sub pœna amissionis communiarum suarum, tam eorum qui computos reddent, quam eorum qui eosdem exigere et accipere ex statutis aut more collegii vestri tenentur, cessante impedimento morbi et valetudinis, per Custodem, eove ab-

sente Vicecustodem approbando. De Custodis vero absentia a computis, impedimenti approbationem nobis et successoribus nostris expresse reservamus.

12. Item cum bursarii per statuta collegii vestri reditus terrarum et alios proventus collegii sub testimonio Vicecustodis recipere teneantur, pro eorundem conservatione injungimus et mandamus cistam œconomiæ secundum antiquum collegii vestri morem cum duabus seruris infra mensem comparari, quarum una clavis sit penes bursarium durante administratione sua, altera penes socium seniorem, qui eo anno Vicecustos non erit, omnesque proventus et alia recepta collegii in eadem cista reponi et conservari, donec ad summam centum librarum excreverint, easdemque pecunias deinceps in Ærarium vestrum reponi, bursariumque pro tempore existentem, qui in præmissis deliquerit, per Custodem, eove absente Vicecustodem, et quinque seniores socios in collegio tum præsentes ab officio suo amoveri volumus.

13. Item, Ut de venditione sylvæ cæduæ et nemorum vestrorum certior deinceps ratio habeatur, quam hactenus observata est, mandamus librum unum infra duos menses comparari, et Ærario custodiri, in quo insinuabuntur singulæ venditiones, quantitas silvæ, numerus arborum, pretium, dies solutionis, et conditiones earum una cum expositis et erogatis circa easdem, omnesque et singulos socios ad easdem venditiones missos infra decem dies a reditu suo ad collegium præmissa omnia coram Custode, eove absente Vicecustode, vel locum tenente, et sociis publice exponere, et in libro prædicto coram Custode, vel Vicecustode, et Bursariis describere sub pœna amissionis communiarum per unum annum. Volumusque quotannis in annuo et generali computo omnia circa præmissa eo anno gesta iterum audiri et examinari.

14. Item, Ut plures in cognoscendis et tractandis collegii negotiis adhibeantur, ordinamus neminem in officio Vicecustodis ultra spatium unius anni continuandum, iterumve ad idem munus eligendum fore, ante completum quinquennium, ex quo Vicecustodis munere novissime perfunctus est.

15. Item, Cum registra, chartæ, indenturæ, syngraphæ, rotuli curiarum, computus, aliaque scripta et munimenta de maneriis, dominiis, aliisque bonis collegii vestri, hactenus dispersa fuerint et aliqua modo penes Custodem, aliqua penes Vicecustodem aliosque manserint, et non in publica custodia, ex quo collegium vestrum sæpe jacturam et tandem perniciem pati possit, decernimus omnia scripta et munimenta prædicta infra unum annum publicationem harum Injunctionum proxime insequentem per Custodem Vicecustodem et Bursarios in ærarium vestrum reponenda, et in ordinem methodumque redigenda, et in libro ad eum usum parando eorum inventarium describendum esse ;

et quotiescunque aliquod scriptum pro publicis collegii usibus inde desumendum erit, desumens manus suæ subscriptione in eodem libro illud testabitur, coram Custode, vel in ejus absentia Vicecustode, et Bursariis, idemque infra mensem post finem ejus negotii, pro quo tale scriptum desumptum fuerit, in Ærarium reponere teneatur. Volumusque quod infra duos dies post finem annui et finalis computi Custos, eove absente Vicecustos, Bursarii et quinque seniores librum prædictum accurate inspicient, an aliquod ex præfatis scriptis desideratur, sub pœna amissionis communiarum socii circa præmissa delinquentis per sex menses. In Custodem vero arbitrio nostro et successorum nostrorum animadvertetur.

16. Item, Injungimus sociis et scholaribus, ne utantur vestibus discissis, nec alterius coloris quam nigri vel subnigri, nec collaribus amplis in humeros protensis, nec ocreis sub togis suis, nec capillos gerant crispatos vel calamistratos, sed habitu incedant modesto decente et clericali, sub pœna amissionis communiarum suarum prima vice per septimanam, secunda per quindenam, tertia per tres septimanas, per Custodem eove absente Vicecustodem imponenda, eosdemque, si quarta vice perseveraverint, a collegio perpetuo amoveri volumus.

17. Item, Injungimus et mandamus, quod omnes socii et scholares in aula communi vel alibi infra collegium Latine loquantur, exceptis conventibus Custodis, eove absente Vicecustodis, et sociorum in quibus de collegii negotiis et causis agendum erit.

18. Item, Ad conservandum in victu sociorum et scholarium temperantiam mandamus, quod deinceps bibant tantum de potu simplici, et cerevisia duplici in collegio omnino non utantur.

19. Item, Cum complures socii collegii vestri ad nos in visitatione nostra querelas detulerint de gravi collegii vestri sumptu et onere in comparanda et instruenda domo Londini pro usu Custodis et sociorum, ad imputandas tales collegii expensas decernimus duas tantum cameras in aliqua domo sive hospitio Londini sumptibus collegii conducendas et instruendas esse pro Custode, uno socio, et famulis eorum, quotiescunque eum vel eos Londini pro necessariis et utilibus collegii causis et negotiis prosequendis morari continget.

20. Item, Cum Richardus Knightly armiger nuper decem libras annuas collegio vestro donaverit et confirmaverit pro habenda prælectione theologica per unum sociorum vestrorum certis temporibus et sub conditionibus ab eo designatis, nos ad promovendum studium theologicum in sociis vestris eandem prælectionem Latino sermone et non Anglicano habendam esse deinceps in perpetuum ordinamus.

21. Item, Cum pecuniæ per D. Thomam Bodleium et Gulielmum Readum donatæ, et in cistis positæ, pro usu sociorum vestrorum, vel amissæ vel imminutæ sint per incuriam eorum, quibus eas pecunias

credendi vel mutuo dandi munus commissum est, ordinamus quod interim dum explorari poterit, quorum culpa desiderentur illæ pecuniæ, et a quibus exigendæ sint, resarciantur damna utriusque cistæ e communi ærario collegii. Quod si Custos has pecunias ab iis, qui vel suo vel alieno nomine eas debent, intra annum proxime sequentem exigendas et solvendas non curaverit, ipse eas collegio restituere tenebitur. Mandantes insuper, quod deinceps quoties pecuniæ e cistis prædictis mutuo dabuntur, id fiet periculo custodum cistarum, qui easdem pecunias (si mutuo accipientes defecerint) restituent, cum per eos pignoribus vel idoneis fidejussoribus datis possit istiusmodi incommodis in posterum occurri.

22. Item, Ad incitandos scholares collegii vestri ad studium literarum, injungimus Custodi et sociis, quod in eligendis sociis prima et præcipua scholarium collegii ratio habeatur, iidemque cæteris paribus præ aliis in loca sociorum eligantur. Electio autem portionistarum, qui sunt de fundatione Williot, fiat juxta ordinationem ipsius fundatoris per Custodem, distributorem, et tres alios simpliciter seniores in collegio tempore electionis præsentes. Idemque observari volumus in eligendis seu nominandis portionistis communibus (olim communariis dictis), in quorum nominatione seu electione Principali nihilo plus juris quam cæteris electoribus competere decernimus. Quin si Principalem ipsum tempore hujusmodi electionis habendæ unum e tribus simpliciter senioribus esse contigerit, duplex suffragium, unum sub titulo Principalis, alterum sub titulo senioris, minime usurpabit, sed proximus senior ad suffragandum pro ea vice advocetur. Nullus vero portionista locum suum retinebit, postquam in Universitate adeptus fuerit gratiam, ut fiat artium baccalaureus, sed ipso facto cessisse loco suo reputetur, aliusque protinus in locum ejus subrogetur. Mandantes insuper, quod loca scholarium gratis sine mercede aut pacto conferantur. Et si quis sociorum pro scholare cooptando in collegium mercedem vel ejusmodi promissionem directe vel indirecte habuerit, vel in tali conventione mediator existerit, eum a collegio vestro amoveri, et pro non socio ipso facto haberi volumus.

23. Item, Injungimus et mandamus, quod statuta fundatoris vestri describantur in tribus libris, quorum unus maneat continuo penes Custodem, alter penes Vicecustodem, vel locum tenentem, tertius in bibliotheca collegii catenatus pro publico sociorum usu servetur, volumusque, quod hæ nostræ injunctiones in dictis tribus libris infra duos menses integre describantur.

24. Item, Ut statuta fundatoris vestri, et hæ nostræ injunctiones, a sociis collegii vestri plenius et certius intelligantur, ordinamus et volumus, quod Custos, eove absente Vicecustos, et socii ter in anno in aula collegii conveniant post factam monitionem trium dierum, tem-

poribus in statutis vestris designatis, semel videlicet infra octo dies ante Natalem Domini, iterum infra octo dies ante Pascha, et tertio in festo Beatæ Margarettæ, et coram iis statuta fundatoris vestri juxta ipsius ordinationem perlegantur, et eisdem temporibus immediate post lectionem statutorum vestrorum hæ nostræ injunctiones legantur, ita quod his tribus vicibus simul junctis integre perlegantur; injungentes singulis sociis et scholaribus, ut præsentes sint toto tempore lecturæ prædictæ sub pœna amissionis communiarum unius septimanæ per Custodem, eove absente Vicecustodem, vel ejus locum tenentem imponenda.

25. Item, Statuimus et ordinamus, quod singulis annis in festo Sti. Petri ad Vincula, quando officiarios eligi moris est, vel saltem infra triduum post electos officiarios, Custos, Vicecustos, seniores Decanus et Bursarius singulas cameras infra collegium visitabunt, utrum sartæ tectæ præstentur exploraturi, et damnum, si quod culpa et negligentia cameram possidentis acciderit, resarciri curent. In quibus cameris supellectilem, si quæ ad collegium spectet vel pignoris loco obstructa sit, alterutri cistæ Readi vel Bodleii peculiari registro in eum usum comparato inscribi curabit Vicecustos, ut singulis annis æstimatio inde fiat, utrum pignus par sit summæ pro qua est obligatum.

26. Denique ad excidendum injunctionum prædecessorum nostrorum et ordinationum per Custodes et seniores collegii hucusque editarum cum his nostris injunctionibus et ordinationibus repugnantiam et discordiam, declaramus et ordinamus per has nostras injunctiones prioribus injunctionibus et ordinationibus, quatenus hisce nostris repugnant, et non aliter, esse derogatum, et per præsentes derogamus. In cujus rei testimonium sigillum nostrum archiepiscopale præsentibus apponi fecimus. Datum in manerio nostro de Lambeth nono die mensis Maii Anno Domini millesimo sexcentesimo quadragesimo, et nostræ anno septimo, præsentibus tunc et ibidem Domino Nathanaele Brent, milite et legem doctore, Custode dicti collegii, et Vicario nostro in spiritualibus generali et Officiali Principali, Petro Turner in medicina doctore Vicecustode, Nicolao Howson in artibus magistro seniore Decano, et Richardo Nevill in artibus magistro seniore Bursario, dicti collegii sociis.

Extract. ex registro Coll. Merton. Julii 20, Anno Domini 1640, p. 342. 'Eodem tempore publicatæ sunt injunctiones Reverendissimi patroni, quas ille nuper sub sigillo suo confirmatas in præsentia Domini Custodis Vicecustodis et sen. Decani ac Bursarii ad collegium transmiserat.'

PAPERS ON THE ARCHBISHOP'S CLAIM TO VISIT THE UNIVERSITY OF CAMBRIDGE.

[*Baker's* MSS., vol. 33. pp. 193—210, 231, sq. *in Cambridge University Library.*]

The Lord Archbishop of Canterbury's letter to Dr. Beale, Vice-chancellor of Cambridge.

SALUTEM IN CHRISTO.

After my hearty commendations. I know you are, as beseems you, very careful to maintain all the rights and privileges which belong to that university, and yet you must give me leave to tell you, you shall not be more careful thereof than I myself am. The better to manifest this I have thought fit by these my letters, to let you know, that my vicar-general[a] is now in my metropolitical visitation, and hath lately been in the diocese of Norwich, and that I was once minded to visit the diocese of Ely this year, being neighbour to it, but after some consideration had of it, I resolved to leave it for another year. One reason of this my delay was, because I thought it fit, yea necessary, to visit the university of Cambridge whensoever I visited Ely; and yet I would not send out any summons to that place till I had given you notice of it. First that yourself and the heads might take it into consideration, whether you have any charter, statute, or privilege to exempt you from my metropolitical power, having no purpose to offer any violence to them. And

[a] [Sir Nathaniel Brent.]

secondly to let you know, that I intend not in my visitation to meddle with any power belonging to my lord your honourable chancellor, or of any other particular visitor of any college or hall respectively, but only with that which is ecclesiastical, and properly belonging to my metropolitical jurisdiction. I conceive that Oxford and you are in the same state for this business, and for Oxford I am sure the case is very clear for my visitation there, and so I do think it will be found with you. And this I shall freely declare to you, that as I shall ever be careful to maintain your privileges, so shall I also be very tender not to lose any right that belongs to my see. Thus not doubting, but that you will take care to propose this business to the heads, that I may have such answer from you and them that will beseem you to give, and in convenient time, I leave you to the grace of God, and rest

Your very loving friend,

W. Cant.

London, May 12, 1635.

Vice-chancellor and Heads to the Earl of Holland our Chancellor.

Right Hon. and our noble Lord and Chancellor,

We received letters from the Lord Archbishop of Canterbury, his grace, concerning his visitation of this university of Cambridge, together with the diocese of Ely, by his metropolitical right, his grace desiring, before any summons sent out to that purpose, to know from us, whether we have any charters or privileges to exempt us from his power and jurisdiction ecclesiastical. It coming to us when we were all in preparation for our commencement, we did with his grace's leave and favour forbear to meet any more about it, till these businesses were fully passed over. After which time at our first meeting concerning it, we all thought it necessary in a matter that concerns the university so much, to acquaint your lordship with it, and humbly to crave your honourable direction therein. We have caused our register to prepare a collection of all our charters and privileges, that may concern this business, which we will have in

readiness to be presented to your lordship, or otherwise employed, as it shall please your lordship to direct.

Your lordship's humble servants,

WILL. BEALE, Procan.[b]

THO. COMBER.[c] TH. BACHCROFT.[e] BEN. LANY.[g]
RIC. LOVE.[d] EDW. MARTIN.[f] TH. EDEN.[h]

28 *July*, 1635.

The Earl of Holland's answer to the Vice-chancellor and Heads.

AFTER my very hearty commendations. Ye have now imparted a business to me, which ye conceive rightly doth much concern the university, and is of consequence, considering the persons and jurisdiction interessed. My Lord Archbishop of Canterbury, his grace, hath therein proceeded with a fairer respect, having at the same time given me the intimation of his purpose, and you the leisure to visit and consider your charters and privileges of exemption in the point; and I doubt not, but he will continue the same moderation and justice to suffer and admit the defence of them. For myself, who have ever since expected to hear from you, as best acquainted with the liberties belonging to your body, I think you will expect for the present no other direction than to approve, (as I do), and thank you for your care and consent in this work, and also the way you are in for collecting the material pieces that concern it, when you have seen your own strength in them, and taken thereupon full advice of learned counsel, as shall be fit for preservation of your liberties, which I cannot but recommend to you. I shall desire a sight of that collection under your hands, and then according to the resolutions taken by you, I shall be ready to join with you in the maintenance of all such privileges and exemptions, as by the favour of former times and princes have been used and enjoyed by the university,

[b] [Master of St. John's college.]
[c] [Master of Trinity college.]
[d] [Master of C. C. C., dean of Ely in 1660.]
[e] [Master of Caius college.]
[f] [Master of Queen's college.]
[g] [Master of Pembroke hall, afterwards dean of Rochester; in 1662 bp. of Peterborough, in 1663 bp. of Lincoln, and bp. of Ely in 1667.]
[h] [Master of Trinity hall.]

which is the duty we owe to posterity, and shall always be the affectionate endeavour of

Your affectionate friend and chancellor,
H. Holland.[i]

From the Vice-chancellor and Heads of Colleges to the Lord Archbishop.

Most Reverend Father in God,

Your grace's tender and fatherly care of the rights and privileges of this university, expressed so lively in your gracious letters, testifies your grace to be as well our patron, and the chancellor of an university, as the metropolitan of this province. The reasons wherefore in obedience to your grace's letters, we have not as yet been able to present your grace with that account we owe, our vice-chancellor we trust before this time hath humbly signified. What still retardeth our expedition, we thought ourselves jointly bound in all humility to represent, namely, some late commands from his sacred majesty about the election of a master in Catherine hall[k], wherein our service is employed, and the directions of our noble chancellor, who hath thought it fit, that in this perusal of our charters and privileges, we should advise with learned counsel. Since your grace hath been pleased to tell us, that we should not be more careful to maintain our rights and privileges than your grace is, it is hard to say, whether it hath more solicited our endeavours, or secured our minds; sure we are, these immunities and privileges, which of themselves, and by the obligation of our oaths, were ever dear unto us, are now the dearer in our esteem, because we see them so dear unto your grace; what they are, we are now upon the inquest, and shall, with as much convenient speed, as lowly humility, return unto your grace a faithful account. In the meantime craving your grace's patience and pardon, we remain,

Your grace's most humble servants.

Dated in August, 1635.

[i] [Henry Rich, earl of Holland.]

[k] [This was on the death of Dr. Sibbes. Ralph Brownrigg was ultimately elected. Papers on the subject are found in Baker's MSS., vol. xxvii.]

From the Vice-chancellor and Heads to the Earl of Holland.

Our most honoured Lord and Chancellor,

The whole body of the university standeth much obliged to your honour for your late letters concerning our privileges, wherein your lordship did not only assure us of some favour, but guide us with your directions. In pursuit of them, we are now ready to advise with learned and fitting counsel, after which done we shall humbly present our collection subscribed by our own unto your lordship's hands; only our fear in the meantime is, that my lord's grace of Canterbury (who hath in his letter given us so large a testimony of gracious favour) may conceive us unthankfully slack in rendering our account unto his grace. We have therefore thought it meet to excuse our slowness of proceedings unto his grace, by giving notice of the true occasions thereof; but because we would not do anything in the business, but by your lordship's allowance, it was judged necessary by us all first to acquaint your honour, that so if your lordship should approve of our intendment, our letters may have the honour to attend your lordship's unto his grace, which we are confident will make them not only the more effectual for us, but also more acceptable to him. God preserve your honour, who are so vigilant to preserve our rights.

From the Earl of Holland to the Lord Archbishop of Canterbury.

Most reverend Father in God,

I have received letters from the vice-chancellor and heads of Cambridge, wherein they acknowledge in all humble thankfulness your gracious and tender care of their privileges, so far as they intrench not upon your metropolitical rights. To give therefore your grace all satisfaction, they are providing a brief collection of the several charters and immunities in this kind, and by my direction are now about to advise therein with counsel, that so it may come the better prepared to your grace's hands; only they fear, lest your grace may think them somewhat slack in rendering their account, and therefore desire my mediation to your grace; I assure myself

I shall not need to be over solicitous of your grace's favour towards them herein, since in your grace's letters you were pleased to give them so sure a pledge of your kind affection to their privileges. With what convenient speed the weight of the business will admit, they shall be ready to attend your grace, as I upon all occasions to express myself, &c.

The Earl of Holland's second letter to the Vice-chancellor and Heads.

After my hearty commendations. I am very glad to see the continuance of your consent and forwardness, in the asserting of your rights and privileges, and cannot but approve your care and performance of your due respects unto my lord of Canterbury, to whom I have seconded your letters with mine own, and doubt not, but as his grace hath been hitherto, so he will continue a friend unto your liberties, so far as they shall not entrench upon his right. It must therefore be your care, for the clearing of that point, to take the best advice you can in the making and reviewing your collections, I mean not only by consulting with the learned in the laws, but also by employing your best endeavours in the diligent perusal of your charters, statutes, ancient monuments and customs, which may give ground and light unto your counsel. In which regard I think it very fit that those of the heads which be in town do still attend the work, and those which be abroad have speedy notice given them to repair unto the university. The weight of the business requireth many hands, by which means you shall be able to give the better account unto his grace, and satisfaction to posterity. At least I would have you and them to know, that I will be wanting in no part belonging to a careful chancellor, and of

Your very affectionate friend,

Holland.

Somerset House,
the 21st. of Aug. 1635.

My Lord Privy Seal's letter.

MR. VICE-CHANCELLOR,

SINCE it pleases you and the rest of the heads, whose hands I see subscribed, so well to interpret my actions and intentions to the good of that body, whereof I take it for honour to be a member, and whereto I profess myself a servant, you shall in all things find me to be the same I profess. It is a fair and favourable way taken by my lord's grace of Canterbury, to signify to you his intention to visit, yet withal that he intends not the least violation of your privileges. Therefore to understand what you could allege to exempt the university from that power of his, in this short time my business have spared me not more time than to peruse the papers you sent me. But I find the charters to be such, so many, so ancient, and so full in the point, as I doubt not but my lord's grace will take satisfaction, when they shall be made known to him, wherein I with your vice-chancellor shall be ready to do you the office, as our places may challenge of us. I do much commend the care and diligence I see your register useth in preserving and being so ready in these things that concern your university rights and privileges, as appears to me by this and that other question you had of late. I keep by me the papers you sent me, to use for your service, so with my best respects to you all I rest

Your assured friend and servant
to command,
H. MANCHESTER.[1]

London, 11 *Octob.* 1635.

To the Archbishop from the Vice-chancellor and Heads.

RIGHT HONOURABLE AND MOST REV. FATHER IN GOD,

YOUR grace's favour in giving us notice of your intention, in desiring to be by us informed of our privileges, and in granting us convenient time for our return, have both much obliged us to your grace, and persuaded us of your gracious acceptance. We have therefore at the length collected, and according to the advice of our

[1] [Henry Montagu, earl of Manchester.]

counsel, disposed the several reasons, whereupon we conceive the university of Cambridge exempt from the metropolitical jurisdiction and visitation of the see of Canterbury, which we humbly present unto your grace. In the perusal of which we hope your grace will receive satisfaction. If we have been longer in the dispatch hereof, than haply your grace might expect, the weight of the business, and the obligations of our oaths to use all diligence in that which so nearly concerneth the common interest of this whole body, we trust will be a just excuse before so professed a patron of the Church and learning. We are the more presuming on your grace's favour, because our privileges had once the honour of your grace's management for their defence, when your grace was pleased to be incorporated amongst us[m]; ever since they have thought themselves the more secure, and therefore now present themselves unto your grace as to their patron, to whose gracious acceptation we now commit them, and humbly recommend your grace to God, as

Your grace's,

H. Smith, Procan.,[n]

Sa. Ward,[o] Sa. Collins,[p] Thos. Bainbrig,[q] Tho. Cumber, Tho. Pask,[r] Dr. Browning,[s] Cosins,[t] Batchcroft, Sandecroft,[u] Lany, Love, Eden.

19 *Decem.* 1635.

Our letter to our High Steward[x].

Right Honourable and our singular good Lord,

We have already acquainted your honour with the privilege which we conceive this university hath of being exempt from the visitation of the archbishop of Canterbury. Your honour was then pleased as to reserve our papers in your hands for our further occasions, so in the meantime to return the encouragement of your weighty judgment. Now by the advice of counsel we have summed up our reasons into heads, to be presented to his grace, a copy whereof we

[m] [See Diary March 3, 1626. Works, vol. iii. p. 201.]
[n] [Master of Magdalene college.]
[o] [Master of Sidney Sussex college.]
[p] [Provost of King's.]
[q] [Master of Christ's college.]
[r] [Master of Clare hall.]
[s] [Ralph Brownrigge, master of Cath. hall.]
[t] [Master of Peter house.]
[u] [Master of Emanuel college.]
[x] [Henry Earl of Manchester. See p. 561.]

tender to your lordship's hands. Formerly your honour was pleased to think that his grace upon the view would rest well satisfied, which is the thing we much desire, and shall the better hope, if your honour will favour us so far, as to join with our noble chancellor in the delivery of our brief unto his grace. Besides the honour of your place and person, your wisdom and experience may much advantage us; of which we have already so ample proof, that we are thereby encouraged to this boldness, and shall rest debtors in all humble thankfulness to be

Your lordship's most humble servants.

To the Chancellor of the University.

Right Hon.

It becomes me in duty to give your lordship account, that since I was your vice-chancellor I have caused all our larger books of records to be perused, for due search of our privileges and immunities, and upon good grounds have altered our former intended certificate, and sent new instructions to our learned counsel at law, who have promised to finish all within a week or two, and upon their dispatch, I will not delay to present all to your honourable consideration and direction, and with my hearty prayers for your happiness rest ever

Your honour's most humble devoted servant,

[H. Smith.]

Mag. Coll. 9 *Decem.* 1635.

To my very loving friend Mr. Dr. Smith, Master of Magd. College, and Vice-chancellor of the University of Cambridge.

Sir,

You have begun your office with a signal care concerning the university privileges, I hope that will succeed well; howsoever I must acknowledge your judgment and diligence in the order and dispatch of your collection. And now you have given me so good a foundation to work on, I shall not be wanting to the affection and duty of a chancellor so far as my best endeavour may be of use and

service to the university. I have said as much to yourself and the heads together; this is only to witness to you in particular the very affectionate thanks and respects of

Your most assured friend,

HOLLAND.

St. James's, the 28th of Decem. 1635.

My lord of Canterbury's letter to the Vice-chancellor and Heads.

SALUTEM IN CHRISTO.

AFTER my very hearty commendations. It is now about half a year since I writ to your predecessor and the heads of colleges about my metropolitical visitation. In these my letters I did express myself as unwilling to infringe any the just privilege of that university, as any man might be that was not willing to lose and lessen the just prerogative of his archiepiscopal see; notwithstanding all this respect of mine hath been able to gain nothing from you but delays, whereas in far shorter time than this I might have received an answer final, especially considering how I limited my visitation in my former letters, resolving to meddle only with things merely ecclesiastical, and without touching upon any power of your honourable chancellor or the local statutes of any college or hall whatsoever. I cannot be ignorant of that which is in the mouths of all men, namely, that care and pains you have taken to exclude my power from visiting, and yet it seems you have not found enough to quit it; for if you had, I can see no reason, why you should still delay to give me answer. If you think by these delays to make me forget or forego the business, you will find yourselves much deceived, for I do not intend to do myself or my see that prejudice. And surely if I had not shewn you that respect I did, but sent down my inhibition without more ado, you must long before this time [have] shewed me what you could, for all such right as you pretend against me. These are therefore once more to desire yourself and the heads to make some end of this dilatory course, as shall be fitting. So with remembrance of my love to yourselves and the whole body, I leave you to the grace of God, and rest

Your very loving friend,

W. CANT.

Lambeth, Decemb. 18, 1635.

Immediately upon receipt hereof, Dr. Smith, vice-chancellor, called the heads of houses together, and read this letter to them all in consistory, and they desired him by his letters to satisfy his grace, and thereupon he wrote to his grace this letter following:

To the most Reverend Father in God the Lord Archbishop of Canterbury his Grace.

Most Hon. and most Rev. Father in God.

My most humble duty and service being first premised, last night I received your grace's letters, which I opened this day in the presence of the heads, wherein we find that your grace conceived some delay on our parts, in that no answer had been made by us touching your metropolitical visitation. I am confident that your grace's goodness will charitably acquit me herein of the least neglect of my due observance, when your grace shall be pleased to be informed that I came to my place about the middle of the last term, that the answer we were to make did depend upon a multitude of records, charters, and ancient instruments, in the perusal whereof counsel at law had been employed little more than the space of one day in the time of my predecessor, and nothing then prepared in that order which was fitting to be presented to your grace. Besides which, I found at my entrance only a collection made by our registrar, without assistance of learned counsel, and it was generally conceived to be necessary, that our records should be reviewed and perused by ourselves, and our counsel be advised withal on each particular. Our counsel being then at London employed in term business, neither the place was convenient for us in regard of the sending up of our records, nor the time fitting for them by reason of the occasions. After the end of the term I forthwith procured our former counsel to proceed in what they had begun, and before the receipt of your grace's letters I and the rest of heads of houses jointly had agreed upon our answer. Our humble suit is, that your grace will be pleased to believe that none of us in our particular did ever decline your grace's service, whose commands we shall be ever ready to obey. But the obligations of our oaths, and the suitable directions of our noble chancellor, with your grace's allowance, made us depend upon the judgment of such learned counsel as my predecessor had formerly employed. Thus relying on your grace's favour, and assuring

your grace of my willingness to be obedient to your grace's commands in any service I may, I rest in all duty

Your grace's most humbly devoted,
H. Smith, Procan.

Magd. Coll.,
20 Dec. 1635.

Here follows the copy of his Grace's letter directed to my very loving friend, Dr. Smith, Master of Magdalen College and Vice-chancellor, &c.

S. IN CHRISTO.

Sir,

I have received two letters from you, the one subscribed by the heads and yourself, the other by yourself only. For the former as I thank you, so I pray do you in my name thank the heads, for I have now received from the hands of your beadle a fair letter from you and them, and with it a paper of such reasons as you and they have thought fit with advice of your learned counsel to represent unto me concerning your privileges in the particular of my metropolitical visitation; and though I had reason (as you may see by my last letters) to think the delay of your answer long, yet upon the reasons represented in your letters, I rest well satisfied for the deferring of your answer so long. But for the thing itself, that is the right of my metropolitical visitation, I confess therein I am yet of the same judgment I was, that is, that you have no privilege of force enough to exclude my right and power of visitation; yet because I may not in wisdom, in a cause of this moment, either rely upon my own judgment only, or proceed suddenly without advice, you must give me the same leave which yourselves have taken, that is to consult my learned counsel also; and when I have done you shall then receive such further answer as shall be fit. And whereas you are pleased to put me in mind of the favour I once received to be incorporated into that body (for which I thank you), and by which you say your privileges had once my engagement for their maintenance, I must desire you to remember these two things. The one, that I am equally (at least) engaged to Oxford for the maintenance of theirs, and yet I challenge the same right against them that I do against you, and the reasons which they have sent me up, to defend their privileges, do yet appear to me to be as strong as any of yours.

The other is, that when I was incorporated I did swear to maintain your privileges, which God willing I shall faithfully do. And let me tell you, I have so done in causes of great moment, when some of your own forsook your privileges, and used no small motives to me to do the same. But I did never swear in the one university or the other that I would maintain every thing which either of them should call a privilege, but is none. And therefore that argument of yours is nothing, till you shall have made it appear, that it is your just and due privilege to be exempted from my metropolitical visitation (which is the thing in question); for if you cannot make that appear, then it is no privilege; and if you can make it appear, I will be as far from impeaching it as yourselves.

Now for the second, which was your own private letter in answer to my last, I thank you heartily for it, being full of a great deal of expression of your fair respects to me. And whereas you labour much in it to let me understand that the stay which was made of your answer to my first letters was not caused by you, I shall desire you to think that I had no purpose in my last letters to charge yourself or any man else in particular with that; not yourself, because I know how lately you came into your office, nor any other particular man, partly because I know how slowly such bodies move, where many are interessed, and no one governor may be omitted; and partly, because if any particular man did occasion any delay, it is more than is known to me, and I do not use to blame any man, till I can put his person and his fault together. So wishing you a happy new year, and all fair passage in your government, I leave you unto the grace of God, and rest

Your very loving friend,
W. Cant.

Lambeth,
December 30, 1635.

A summary brief, or extract of the reasons wherefore the University of Cambridge is exempt both from Archiepiscopal and Episcopal Jurisdiction and Visitation.

It being laid for a ground, that the chancellor of the university as *ordinarius* hath and of ancient time had ordinary jurisdiction within the university, as may appear as well by the letters patents of King Richard II., under the great seal of England, of a grant to the chan-

cellor to make a significat into the chancery of his excommunications, as bishops used to do, whereupon the writ *de excommunicato capiendo* was to issue, as also by a multitude of precedents of the exercise of spiritual censures and jurisdiction, amongst which it doth appear, that in the time of King Edward I. the chancellor of the university did excommunicate the bailiff of Cambridge, for infringing the privileges of the university, and in the time of King Henry VIII., John Edmonds, then master of Peterhouse, and vice-chancellor of the university, did excommunicate Dr. Cliffe, chancellor to the bishop of Ely, for excommunicating a privileged man, and the matter coming before Cardinal Wolsey, the pope's legate, it was ordered for the university, and Dr. Cliffe submitted to the said vice-chancellor, and was absolved by him publicly in the university. (7 Eliz. Dr. Hawford, vice-chancellor, did excommunicate.)

First, in the first place the university of Cambridge is *studium generale et communitas clericorum*, and it is one of the royal prerogatives of the kings of England, that where they are founders of monasteries, colleges, or other religious places, such religious places so founded are *eo ipso* exempt from episcopal and archiepiscopal jurisdiction, and are only to be visited by persons delegated by the king's majesty, by commission under the great seal of England. That the university is of royal foundation of the king's progenitors or predecessors, it appears not only by authentic historians, but also by a petition exhibited by the chancellor and scholars of the university, *anno quinto* Ric. II., to the king in parliament, concerning the townsmen of Cambridge burning their royal charters and other writings and muniments; and the reason of the petition is given, *cum dicta universitas Cantabrig. sit ex ordinatione illustrium progenitorum vestrorum, propter honorem Dei et Sanctæ Ecclesiæ*, upon which petition a decree was made in parliament against the townsmen.

Secondly, The popes of Rome, until the twenty-sixth year of the reign of King Henry VIII., did usurp upon the imperial crown of the realm, and did assume to themselves a superiority and supremacy in all matters of ecclesiastical government, and in very ancient times there were grants, rescripts, and bulls to free the university from the jurisdiction of the bishop of the diocese and of the archbishop.

Pope John XXII. in the twelfth year of the reign of King Edward II. and at his request, doth confirm to the university (which he calls *studium generale*) all manner of privileges and indulgences before that time granted to it by any of his predecessors, or by any kings of this realm.

The prior of Barnwell also, Anno Domini 1430, as delegate to Pope Martin V., by virtue of that power committed to him confirms

the jurisdiction and exemption of the university by an authentic instrument, under the seal of the said prior and convent, called *Processus Barnwellensis*, the original whereof is in *Archivis Academiæ*.

Pope Eugenius [IV.] in Anno Domini 1433, being 12 Hen. VI., reciting the bull of Honorius and Sergius I. (which were 700 years before that time) for the freeing of the university from the jurisdiction of the bishop and archbishop, reciting the process of Barnwell, doth confirm the same, and supplies all defects, as appeareth by the original instrument in parchment, in *Archivis Academiæ*.

Thirdly, There is a constant custom and prescription for the freeing of the university from the jurisdiction of the bishop and archbishop, and a prescription and custom will prevail in this case, as well upon the canon law as it will upon the municipal and fundamental laws of the kingdom, and the rather because the canon law had its force in this realm by usage and custom. And to prove that this custom and prescription was ancient in the time of Hen. VI., it appears by the aforesaid instrument, under the seal of the prior of Barnwell, termed *processus Barnwellensis*, that the masters, doctors, and scholars of the university for the preserving the immunities and exemptions from the bishop and archbishop (their charters and bulls from the pope being lost or burnt), did address themselves by petition to Pope Martin V., who did make a commission delegate to the prior of Barnwell and John Deepinge, and to either of them to enquire, &c.

The prior takes upon him the execution of the commission; the university in the regent house make a proctor under their common seal. There are seven witnesses examined, who speak for the time of their memory, some of them for sixty years, that by all that time the chancellor of the university had exercised ecclesiastical jurisdiction within the university, and names Richard Scroope and eleven other chancellors of the university, and that no archbishop or bishop did interpose, and doth instance Dr. Fordham, bishop of Ely, coming to Cambridge with an intention to visit the university, when he understood of the privilege of the university he did supersede; since that prosecution there hath been fourteen archbishops of Canterbury and sixteen bishops of Ely, and none of them have visited the university, notwithstanding they have visited the diocese and province.

Fourthly, Not insisting upon sundry ancient charters of former kings, King Edward II., *anno undecimo* of his reign, writes to Pope John XXII. for confirming the ancient privileges which the university then used, with augmentation of new privileges, the which is in

the Tower of London, and was under the great seal of England. And 22 May, 26 Edw. III., that king directs his letters patents to the archbishop, bishops, and all other ecclesiastical persons, by way of prohibition, that scholars should not be cited into ecclesiastical courts out of the university.

And *anno sexto* Hen. Quinti, when a commission was granted for enquiring and correcting of heretics, according to the statutes of 2 Hen. V., there is a clause, *Nolumus tamen quod aliquis vestrum, de aliquo præmissorum quæ per privilegia et libertates universitatis per cancellar. ejusdem universitatis solummodo corrigi et terminari debent, colore præsentis commissionis nostræ in aliquo intromittatis.*

In the letters patents of King James of blessed memory, in March 2 of his reign, he first declares his intention to confirm the privileges and customs used in the university. Secondly, he doth in express terms confirm the jurisdiction, as well temporal as spiritual, the privileges, quittances, and exemptions, not only by the grants of his progenitors, *vel aliam personam quamcunque*, but also *prætextu aliquarum cartarum, donationum, consuetudinis, præscriptionis.* And thirdly, grants that the chancellor, and in his absence the vice-chancellor, shall visit colleges which have no special visitor, which charter is also *ex mero motu et certa scientia.*

Fifthly. It appears by the statute of 25 Hen. VIII. chap. 19 and 21, that albeit the supremacy in causes ecclesiastical be resumed to the crown from the pope, yet no part of that power (which the pope or the archbishop of Canterbury as his legate in anywise ever had) is invested in the succeeding archbishops, but it is especially provided, that in the case of monasteries, colleges, &c. exempt from the episcopal power, and immediately subjected to the pope, the visitation shall not be by the archbishop, but by commissioners, to be nominated by the king, by his commission under the great seal.

It is true that by the statute of 31 Hen. VIII., in a proviso therein contained, the bishop and archbishop have a power given unto them over monasteries, colleges, &c., which before were immediately subjected to the pope, but that enlarging of the power of the archbishop doth extend only to religious houses dissolved, it doth not extend to the university. And the statute of 1 and 2 Phil. and Mary, cap. 8, repealing the statute made against the pope's supremacy, and giving power to the archbishop, &c. to visit in places exempt, hath a special proviso, thereby not to diminish the privileges of the universities of Cambridge and Oxford, nor the privileges granted to the church of Westminster, Windsor, and the Tower. (The last proviso within two.)

There is no new power given to the archbishop by the statute of

1 Eliz. chap. 2, and this appears evidently in the proviso therein, touching his visitation, for if he will visit he must [have] been having jurisdiction, and he must visit only within his jurisdiction, and the power is also given to ordinaries within their jurisdictions.

Sixthly, Precedents and examples in the very point, wherein not to insist upon the precedent of any archbishop before the time of 26 Hen. VIII. (inasmuch as the pope then being reputed the supreme head of the Church) and the archbishop of Canterbury having a legatine power, his acts are not to be ensampled to the succeeding archbishops, who have not any power in the point in question, touching visitation from the pope; but what hath been since is most material, and that time hath taken up above a hundred years, which by the common law is accounted not only *tempus antiquum*, but *tempus antiquissimum*.

The first visitation of the university since that time was 27 Hen. VIII., when the Lord Cromwell was chancellor of this university, and the same was by commission under the great seal of England, to the Lord Cromwell the chancellor and others, according to the foresaid statute of 25 Hen. VIII. The second visitation was 3 Edw. VI., and as it doth appear by the letter of the duke of Somerset, the then chancellor of the university, unto the university, that *visitatio regia* was by reason that he was moved by the letters of the university to send visitors.

In the third and fourth year of the reign of King Philip and Queen Mary, (the pope being restored to his usurped power,) Cardinal Poole did visit the university, but it appears in the process, that it was a *legatus*, by commission from the pope, *cui Papa commisit visitationem et reformationem studiorum generalium*, which clause together with the proviso in the said statute of 1 and 2 Phil. and Mary, proveth that this visitation was not *authoritate metropolitica*.

And lastly, there was a royal visitation *anno primo* Eliz., by commission under the great seal, to Sir W. Cecil, then the chancellor of the university and to others. The queen's letter before the said visitation to Sir W. Cecil is, Because the chief order and governance of our university of Cambridge appertaineth to you, being the chancellor of the same, &c.; we have thought meet to will you in our name to give signification, that we mean very shortly, with your advice, to have the same visited by some discreet and meet persons.

My Lord of Holland's letter, dated 28 Decemb. 1635.

After my hearty commendations. I have received from you by Mr. Buck two letters, both of them concerning the liberties of the university, but in a different kind and occasion. For the first, ye have taken pains (as I judge and thank you for it) to very good purpose, in collecting the several grounds of your exemption from archiepiscopal and episcopal jurisdiction and visitation, which being to be presented with your letter to my lord archbishop of Canterbury by Mr. Buck, I made way for him myself, and excused to his grace the time ye had taken to answer his letters, in a matter of this consequence. His grace accepted your excuse, and I hope will consider your reasons with the same favour; but when he is pleased to return either to you or me his sense of them, I shall not be wanting to continue such farther care of the business, as becomes the duty of a chancellor, and the weighty expression whereby ye have recommended the same unto me.

For that other difference, which concerneth Dr. Badgcroft and Caius college[y], the reference from his majesty and warrant thereupon to summon the master have been offered to me, but I forbore to join in it upon the same ground and example which you have mentioned, with a purpose to represent the same unto his majesty. Ye have now confirmed me in that resolution, and as soon as the first holy days be past I shall not fail to make that your humble suit and mine to his majesty, that by his royal favour ye may be preserved in the ancient ways of hearing and determining your causes and differences at home, wherein as I doubt not of his majesty's accustomed grace to his university, so I desire you to believe I shall join in nothing more, than in the happy discharge of the affection and care I owe you as

Your most affectionate friend and chancellor,

Holland.

To the most Reverend Father in God, the Lord Archbishop of Canterbury, &c.

Right Hon. and most Rev. Father in God,

Immediately after the receipt of your grace's letters, I called all the heads then at home to advise with me about the contents of the

[y] [Some papers concerning the disputed election of Batchcroft to the mastership of Caius college are in Baker's MSS. vol. xxx. pp. 411—414.]

same, where, because the greater part of them were absent, it was thought necessary, that in a matter of this consequence, I should humbly beseech your grace to be pleased to grant us such a convenient time for the returning answer to your grace's letters, as we may take the advice and direction of those who now are absent, and have equal interest with us now present in this business. This favour I beseech your grace to add to your former favours vouchsafed to us. Thus beseeching the Almighty to multiply His favours and blessings upon your grace, I humbly take leave and rest,

Your grace's most humbly devoted,

H. S.

To the Chancellor of the University.

Right Hon. and my singular good Lord,

In this common cause where all the heads and body of the university are equally interessed, there being but six heads of sixteen now at home, besides myself, I sent to all the absent (save one who is too far). In this case I humbly pray your lordship to be pleased to intercede with my lord's grace for such convenient time to return our answer, as that all the heads may assemble together, or at least the greater part of them, that so we may jointly consult which way to give such humble satisfaction to my lord's grace as shall become us, in respect of the dignity of his place and person, as also to perform our obligation to the university, wherein I dare not presume to undertake any thing without a competent number of the heads to advise me. So having rendered your lordship an account herein as becomes me, I shall humbly pray your lordship's further direction, as the occasion shall require and your lordship's leisure permit, and ever rest in all due observance

Your honour's most humbly devoted,

H. S., Procan.

Magd. Coll., Camb.,
14 *Maii* 1636.

To the most Reverend Father in God, the Lord Archbishop of Canterbury.

Most Rev. and our most gracious Lord,

Such have been your grace's proceedings with us, that they may justly challenge full obedience from us, and may it please your grace to give us leave in all humility to profess (because we do it unfeignedly), that we have been so ready to perform all due observance to the dignity of your place and person, as that we had submitted to your metropolitical visitation, could we have preserved our faith to the university. And therefore we are not a little afflicted now, that we find your grace yet unsatisfied with our former answer, nor have we wherewithal to comfort ourselves, but in your grace's tender affections and indulgence towards us, being pleased so to assert your own right, as that you desire not to offer any violence to ours, and to this end have graciously resolved to refer the hearing of the difference to his sacred majesty. We cannot sufficiently acknowledge your grace's favours and wisdom in the rest, but especially in this, wherein your grace (as we conceive) hath pointed out the only way of accommodation. For seeing the question is not of visitation, which we never declined, but of the manner, whether by metropolitical or royal power, we shall as in most duty bound, most humbly submit both our cause and ourselves to his sacred majesty, by whose sole grace and goodness we still enjoy the privileges vouchsafed to us by his royal progenitors of ever blessed memory. Thus most humbly beseeching your grace, out of your accustomed clemency, to make a favourable construction of our slender expressions, but sincere, we cease not to offer up our continual prayers to the Almighty, to multiply His blessing upon your grace, according to the duty of

Your grace's most devoted servants.

From the Chancellor of the University.

After my hearty commendations. Whereas my lord grace of Canterbury still conceiveth that the university hath no law or privilege of exemption from his archiepiscopal and metropolitical jurisdiction and visitation, and that although you have presented his grace with such reasons, as by advice of your learned counsel were

thought sufficient to exempt and free you from the same, yet his grace is not satisfied, but holdeth his right firm and unimpeached, and thereupon by his letters of the 6th of this instant May, hath required you to give your advised answer, whether you will submit to his metropolitical visitation or not; which if you shall refuse, his grace intendeth to petition his majesty to hear the cause and settle the difference between his grace and the university. Now because I am informed that only some few heads of colleges are at home, I advise with all speed to call so many of the heads home as conveniently you may, and consult together as well which way to give my lord's grace further satisfaction, as he requireth, as also to petition his grace, that seeing you have so fully manifested to his grace the strength for your exemption, that his grace will be pleased to vouchsafe to acquaint you with the weakness of your reasons, or the strength of these reasons he hath to disable yours, and then if you cannot give him full satisfaction, you will either submit to his grace, or in all humility prostrate the cause to the determination of his sacred majesty. This I think will give good satisfaction to all parties interessed, when his majesty (who [on]ly hath power of privileges) shall be pleased to declare his royal pleasure herein.

To my loving friend Dr. Smith, Master of Magdalen College and Vice-chancellor, &c.

Sir,

I have received your letter, and thank you for any answer. And though I neither am nor can be offended with the fairness of your answer, in desiring a little longer time till the rest of the heads may come together, yet you must pardon me, for I shall not certainly make any longer stay, for I plainly see you have no purpose to submit to my metropolitical visitation, but had rather the king should hear it, and make some final end, that yourselves might not be thought weakly to lay down your own privileges. These are therefore only to let you know, that I purpose presently to petition the king for a day in which he would graciously be pleased to give a hearing both to Oxon and yourselves; and so soon as ever I hear the day I will give you notice of it. In the meantime you may pro-

ceed with your counsel, and acquaint the rest of the heads with my resolution. So I leave you to the grace of God and rest,

Your very loving friend,

W. Cant.

Lambeth, May 20, 1636.

TO THE KING'S MOST EXCELLENT MAJESTY.

The humble Petition of William, Archbishop of Canterbury, your Majesty's Chaplain,

Most humbly sheweth. That since his coming to that see, by your sacred majesty's special grace and favour, he hath with all faithfulness to his power discharged the duties of his place; and therefore according to the ancient custom of his predecessors and the canonical constitutions of the Church, he thought fit to begin with his metropolitical visitation; first at his own church, and then throughout his whole province. In pursuance of which, when he proposed to have visited the diocese of Ely and Oxford, he found both the universities unwilling to yield to the same; that hereupon your petitioner writ several letters to them, but they have hitherto still refused to submit, though your petitioner doubteth not, but that he hath right metropolitically to visit them as aforesaid, and that he shall be able to make the same evidently to appear to your majesty.

Humbly prayeth (in regard the two universities are the great nurseries from whence the Church in all places of your majesty's kingdoms is to be supplied, and that if they which are there to be trained up shall be irregularly bred, it will not be possible to uphold good order or discipline in the Church,) that your majesty will therefore graciously be pleased to appoint some time for the deciding of this difference, and that upon full hearing of all parties there may be such final order settled for the present and hereafter, as in [your] princely wisdom shall be found just and fitting.

And your majesty's orator according to his bounden duty shall heartily pray, &c.

Hampton Court, 22 *Maii* 1636.

His majesty is graciously pleased to grant this petition, and to hear all parties upon Tuesday after Trinity Sunday, being the 14th of June, when all parties are to attend with their counsel or otherwise as they please, wherein they must not fail.

John Coke.

To my very worthy friends Dr. Smith, Vice-chancellor, and the rest of the heads, &c.

After my hearty commendations, &c. You may remember that in my last letters I signified unto you, that I purposed to petition his majesty, that he would graciously be pleased to hear and settle the matter in controversy betwixt you and me, concerning my right to visit that university, and I have been as good as my word, as you will see by the enclosed[z], which is a copy of my petition, and his majesty's answer thereupon. And that you may see how willing I am to have all things fairly carried, I have taken the first opportunity I could find to give you notice hereof, and do hereby pray and require you in his majesty's name, that according to the aforesaid reference, you fail not to give attendance at the time appointed. So not doubting of your care herein, I leave you to the grace of God, and rest

Your very loving friend,
W. Cant.

Lambeth, May 23, 1636.

TO THE KING'S MOST EXCELLENT MAJESTY.

The humble Petition of the Chancellor, Masters, and Scholars of your Majesty's University of Cambridge,

Most humbly sheweth,

That your majesty's petitioners (amongst other the rights and privileges vouchsafed to them by your royal progenitors) have been

[z] [This refers to the petition to the king, printed just before.]

exempt from ordinary and metropolitical visitation, and subject only and immediately to your majesty's sovereign authority.

And that whereas the most reverend father in God, the lord archbishop of Canterbury, his grace, hath lately signified his intendment to visit it by his metropolitical power,

Your majesty's petitioners (though otherwise ready to submit themselves unto his grace) conceive that they cannot condescend in this particular, as well by reason of their oaths to the university, as because of the allegiance to your sacred majesty's royal father of ever blessed memory, to be peculiarly reserved in matters ecclesiastical, and by which they have been and still are ready to be reformed in any irregularity that shall be found amongst them.

May it please your most sacred majesty to continue your most gracious protection to the privileges of that your university, which hath received that invaluable honour of your own princely incorporation, and those precious assurances that your majesty will be ever unto it a most gracious chancellor.

And your majesty's most humble orators, as in all duty ever bound, shall continue their prayers, &c.

(This petition is fairly copied out, contained in a distinct large sheet of paper, pasted into the book, viz. Dr. Smith's Vice-chan.)

To the Archbishop of Canterbury.

Most Rev. Father in God, and our Right Hon. good Lord, &c.

It hath pleased your grace still to continue your honourable favour to us, in vouchsafing us your letters of notice in what condition we stand for the decision of that controversy, which our necessary obligations to the university hath engaged us in respectively to your grace's visitation, which your wisdom and equity hath reduced to the determination of that sacred tribunal, at the foot of which we shall with all loyal alacrity prostrate ourselves, and whatsoever we may call ours. Still we are anxious lest your grace might conceive that we are conscious of any irregularity, which we are not most desirous to have reformed, or not most willing therein to conform ourselves to your honourable directions, which (with the preservation of our privileges) we shall most readily embrace and execute to the utmost. But your gracious goodness relieves us in

this fear, and still encourages us to present our thoughts to your favourable consideration, the sum of which is, that (under your grace's allowance) we conceive the time appointed to be very unseasonable, by the coincidency of our many university businesses, by statute to be transacted upon that time, and our other preparations for the commencement. Our hope was also, that your grace had taken satisfaction by that view of our reasons for our exemption which we formerly presented, till your late signification to us of the contrary; whereby we are now inforced again to make search into our records, and must repair to able counsel, who (I fear) will require more time to inform themselves with the state of our cause, than the day prefixed will give unto them, the rather because we are ignorant of those exceptions which your grace taketh against our reasons, a brief intimation of which will much facilitate the whole business, would your grace be pleased to impart them to us. We humbly beseech your grace to add to your former favours the allowance and obtaining a further time of respite, till the business of our commencement now approaching be over, and that you would be pleased not to apprehend these our humble petitions as dilatory evasions, but as the true representations of our disadvantages, which we in all duty offer unto you, as to our most benign and gracious patron, being assured that your grace will either not judge us in this address to trespass upon your patience, or that you will in your clemency readily forgive us. With the unfeigned protestations of our reverence and duty to your grace, we rest,

Your grace's most devoted to serve and honour you.

May 27, 1636.

Another letter from the Earl of Holland, our Chancellor, &c.

After my hearty commendations. I received your letters on Sunday last at Hampton court, and the same day represented to his majesty your desire and the reasons of it, as ye had expressed the same unto me. But my lord bishop much insisting upon the warning he had beforehand given unto you, and that to his knowledge you had long since made use of it, for the preparation and instruction of your counsel, his majesty hath resolved to keep his day. To that which I objected, concerning your present employment at home, his

majesty was pleased to answer, that some few of you being appointed, the rest might in the meantime keep the station, and govern the affairs of the university, which I tell you for your direction in the manner of your attendance here. The next care ye are to take, concerneth the preparations of your defence, which I must leave and recommend to your diligence, not doubting but ye will husband the time you have to the best advantage, and withal assuring you, that in whatsoever belongeth to my part, upon all occasions I can lay hand of, or you think fit to represent to me in this business, I shall not fail to testify my affection and zeal to the university, as becometh

Your most affectionate friend,

HOLLAND.

The last of May, 1636.
Warwick House.

6 Maii. My lord grace's letter for our final answer, whether we would submit to his metropolitical visitation.

16 Maii. The heads of Oxford meeting, the matter of visitation there was mentioned, and they stand on the same grounds of bulls, charters, &c. Answer is returned, that these things will not hold except their chancellor favour them; that except he begin with Cambridge first, Oxford shall go free.

When the parliament was last at Oxford, Archbishop Abbot gave the vice-chancellor place, acknowledging his authority extended not to the university, his authority being made over to them by his predecessors.

1636, 30 Maii at Oxford, at a meeting concerning the visitation, divers would have the whole business left to the chancellor's disposition without more ado; others thought fit, in regard of their oaths, to maintain their privileges, and this part at length prevailed. It was signified by their chancellor, that he had by petition obtained from his majesty, that he would hear the cause himself at Hampton court, the 14th of this month, and it was in a sort resolved that they

should retain two civilians, two common lawyers to plead their privileges, to which two heads of houses are deputed to assist, viz. Dr. Ratcliff, principal of Brasenose college, and Dr. Zouch, principal of Alban hall, a civilian and their law professor. There is much musing at the matter, but few express what they think. (These notes in Dr. Smith's own hand.)

The extracts from Baker's MSS. end here. The proceedings of the University of Oxford, as they appear in the acts of convocation, are as follows :

Die Saturni viz. 4to. die Junii A.D. 1636. Causa convocationis erat, ut omnem operam nostram navaremus in antiqua archivorum monumenta et concessiones nostras inquirendo, utrum nos et academiam nostram Oxoniensem a visitatione metropolitica immunes conservare poteramus; enimvero Archiepiscopus Cantuariensis Reverendissimus in Christo pater Gulielmus providentia Divina totius Angliæ Primus et Metropolitanus existimavit se salvo jure Ecclesiæ nullo modo posse desistere a visitatione Universitatis tam Oxoniensis quam Cantabrigiensis, licet academiæ nostræ Oxoniensis eodem tempore fuerat Cancellarius indulgentissimus. Academia quidem Cantabrigiensis omni nisu contendebat integram se conservare a visitatione metropolitica, et suam exemptionem strenuo et pertinaciter urgebat. Hoc satis viso et perspecto gratiose dignatus est Reverendissimus in Christo Pater et honoratissimus noster Cancellarius ad Academiam nostram literas mittere, quibus hortatus est peritissimos nostrum omnes vires nostras concenturiare, si quas habuimus pro exemptione nostra probanda et confirmanda. Tanti momenti res erat, ut penes regiam majestatem hujus negotii cognitio habenda erat apud Hampton Court, 14to Junii ad humilem petitionem Reverendissimi in Christo Patris Gulielmi Archiepiscopi Cantuariensis.

Petitionis tenor est talis—

To the king's most excellent majesty, &c. [as above, p. 576.]

Quibus prælectis et publicatis in venerabili domo convocationis, annuente toto senatu academico nominati sunt Samuel Ratcliffe, Sacræ Theologiæ Professor, Richardus Zouch, Ægidius Sweit, Legum Professores, et Brianus Twine, Sacræ Theologiæ Baccalaureus, Syndici sive Procuratores Universitatis, qui compareant coram Regia Majestate ad exhibendum chartas et privilegia nostra quibus a visitatione metropolitica immunes esse debeamus. Instrumentum sive mandatum procuratorium ex decreto convocationis sub communi sigillo Universitatis munitum emanavit tenoris subsequentis, &c.— Reg. Conv. R. f. 123, b. 124, a.

The hearing of the case before the King in Council is reported at large in Rushworth's Collections, vol. ii. pp. 324 sqq. The decision was in favour of the Archbishop's claim.

CANONS
AND CONSTITVTIONS
ECCLESIASTICALL

Gathered and put in forme, for the Governament of the CHURCH OF SCOTLAND.

Ratified and approved by His Majesties Royall Warrand, and ordained to be observed by the Clergie, and all others whom they concerne.

PUBLISHED BY AUTHORITIE.

ABERDENE,

Imprinted by *EDWARD RABAN*, dwelling vpon the Market-Place, at the Armes of the CITIE, 1636

WITH ROYALL PRIVILEDGE.

THE JUST COPY OF HIS MAJESTY'S LETTERS PATENTS, FOR AUTHORIZING THE CANONS AFTER FOLLOWING.

CHARLES R.

WE, out of our royal care for the maintenance of the present estate and government of the Church of Scotland, having diligently, and with great content, considered all the canons and constitutions after following, and finding the same such, as we are persuaded, will be profitable not only to our clergy, but to the whole Church of that our kingdom, if so they be well observed, have for us, our heirs, and lawful successors, of our especial grace, certain knowledge, and mere motion, given, and by these presents do give our royal assent unto all the said canons, orders, and constitutions, and to all and every thing in them contained, as they are afterwards set down.

And further, we do not only by our prerogative royal, and supreme authority in causes ecclesiastical, ratify and confirm, by these our letters patents, the said canons, orders, and constitutions, and all and every thing in them contained; but likewise we command by our authority royal, and by these our letters patents, the same to be diligently observed and executed, by all our loving subjects of that our kingdom, both within the provinces of St. Andrew's and Glasgow, in all points wherein they do or may concern every or any of them, according to this our will and pleasure, hereby expressed and declared. And for the better observation of them, we straightly charge and command all archbishops, bishops, and all others that exercise any ecclesiastical jurisdiction within that our realm, to see and procure (so much as in them lieth) all and every of the same canons, orders, and constitutions, to be in all points duly observed; not sparing to execute the penalties in them severally mentioned, upon any that shall willingly and wilfully break, or neglect to observe the same, as they tender the honour of God, the peace of the Church, the tranquillity of the kingdom, and their service and duty to us their king and sovereign. Given at our manor of Greenwich, the 23rd of May, 1635.

CHAPTER I.

Of the Church of Scotland.

The religion of Christ teacheth us to honour secular princes, as the vicegerents of God upon earth; and therefore, as our duty to the king's most excellent majesty obligeth, it is decreed and ordained, that all archbishops, bishops, and all other ecclesiastical persons, all readers of divinity lectures, all masters, principals, primars, regents, fellows, and all whosoever have charge of schools, colleges, and universities, shall faithfully keep and observe, and (as much as in them lieth) cause to be observed and kept of others, all singular laws and statutes made for the restoring to the crown of this kingdom the ancient jurisdiction over the estate ecclesiastical, and abolishing all foreign power repugnant to the same. And furthermore shall purely and sincerely, to the uttermost of their wit and learning, teach, make open, and declare in their doctrine, exhortations, lectures, instructions, and conferences, at all fit times and occasions, that all usurped and foreign power (forasmuch as the same hath no establishment nor ground by the law of God) is for most just causes taken away and abolished; and that therefore no manner of obedience or subjection within his majesty's realms and dominions is due unto any such foreign power: but that the king's power within his realms of Scotland, England, Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants, as born within the same, do by God's law owe most loyalty and obedience, afore and above all powers and potentates on earth.

2. Whosoever shall hereafter affirm, 'That the king's majesty hath not the same authority in causes ecclesiastical, that the godly kings had amongst the Jews, and Christian emperors in the primitive Church;' or impeach in any part his royal supremacy in causes ecclesiastical; let him be excommunicated, and not restored but only by the archbishop of the province, after his repentance and public revocation of these his wicked errors.

3. Whosoever shall hereafter affirm, 'That the doctrine of the Church of Scotland, the form of worship contained in the book of Common Prayer and administration of the sacraments, the rites and

ceremonies of the Church, the government of the Church under his majesty, by archbishops, bishops, and others which bear office in the same, the form of making and consecrating archbishops, bishops, presbyters, and deacons, as they are now established under his majesty's authority, do contain in them any thing repugnant to the Scriptures, or are corrupt, superstitious, or unlawful in the service and worship of God;' let him be excommunicated, and not restored but by the bishop of the place, or archbishop of the province, after his repentance and public revocation of such his wicked errors.

CHAP. II.

Of presbyters and deacons, their nomination, ordination, function, and charge.

Forasmuch as the weight of the ministerial calling doth require such a measure of sufficiency as human weakness can attain unto, and is often discredited by the ignorance, insufficiency, and scandalous conversation of many who undertake the same; it is ordained, that no person hereafter shall be admitted to that holy function, who hath not been bred in some university or college, and hath taken some degree there; and who shall verify the same by the subscriptions and seals of the university or college where he received the degrees of learning.

2. Neither shall he be admitted to trial, unless he bring a certificate, either from the college where he was bred, or (if he have discontinued there) from the presbyters or ministers of that part of the country where he hath for the most part resided since his leaving of the university, that he hath been exercised in some honest calling or study, and that he is a man blameless in his life and conversation. Which certificate shall be given under the hands and oaths of two or three presbyters at least.

3. No person shall be hereafter received into holy orders without due examination of his literature, by the archbishop or bishop of the diocese, or by their chaplains appointed to that work, who shall examine every several party as they find cause.

4. The age and prudence of him that is to be received must likewise be considered, as, that he be at least five and twenty years complete who is ordained presbyter; and when he is ordained

deacon, one and twenty years complete at least, and be of a modest and settled carriage; so that his lightness or indiscreet simplicity bring not his calling or gifts in contempt.

5. No bishop shall hereafter admit any person into holy orders who is not of his own diocese, except he bring letters dimissory from the bishop of the diocese where he lived, and a certificate of his honest conversation.

6. Nor shall any man be admitted unto holy orders, unless he have a particular place and charge where he may use and exerce his function. And if any archbishop or bishop do otherwise, he shall keep and maintain the person so admitted in all things necessary, till he be provided to some ecclesiastical living. And if he offend in this a second time he shall be suspended from his office.

7. That the greater reverence may be carried to that holy calling, all ordinations shall be made by imposition of hands, and with solemn prayers, openly in the Church, after the morning service ended, and before the communion, in the form and very words prescribed in the book of ordination, and in the presence of two or three presbyters of the diocese, who shall lay on hands together with the archbishop or bishop.

8. All ordinations shall be made at four times in the year; to wit, the first weeks of March, June, September, and December.

9. Every ecclesiastical person at his admission shall take the oath of supremacy, according to the form prescribed in parliament.

10. No person shall hereafter be received into holy orders, suffered to preach, catechize, read divinity, minister the sacraments, or execute any other ecclesiastical function, unless he first subscribe to be obedient to the canons of the Church. And if any bishop shall ordain, admit, or license any person otherwise, he shall be suspended from giving of orders and licences to preach for twelve months. And if any presbyter or deacon, after he hath subscribed to live obedient and conform, shall revolt, he shall be suspended; and in case he do not repent, conform, and submit himself, within the space of three months, he shall be deposed from the ministry.

11. To avoid the detestable sin of simony, the archbishop or bishop, at his instituting into, or collating of any benefice or ecclesiastical living, shall minister to the entrant the oath prescribed in the book of ordination against simony. And if the bishop minister not the oath, he shall be thought guilty of simony himself, and punished accordingly.

CHAP. III.

Of residence and preaching.

The many inconveniences which result upon the non-residence of ministers, require that some provision be made there-anent: it is therefore ordained, that every minister reside at the church where he serveth, or nigh thereunto. And if he be found absent, without licence of his ordinary, six Sundays in the whole year, or do not use and exercise his office, being present, (the case of infirmity being excepted) let him be admonished; and if after two admonitions he amend not, let him be deprived of his benefice.

2. No stranger shall be admitted to preach in any church, unless he be licensed by the bishop of the diocese.

3. Every presbyter shall either by himself, or by another person lawfully called, read, or cause divine service to be done, according to the form of the book of Common Prayer, before all sermons.

4. Albeit the whole time of our life be but short to be bestowed in the service of God, yet seeing He tempereth that work to our weakness, it is ordained, that preachers in their sermons and prayers eschew tediousness, and by a succinct doing, leave in the people an appetite for further instruction, and a new desire to devotion.

5. No person of the laity, whatsoever gifts he hath of learning, knowledge, or holiness, shall presume to exercise the office of a presbyter or deacon, either in part or whole, unless he have received ordination, and be licensed by his ordinary, under the pain of excommunication.

6. It is the duty of presbyters, not only to stir up the affections of people by exhortation, but likewise to inform their judgment by solid instruction, that they may be acquainted with the grounds of their profession. Therefore it is ordained, that there be catechizing every Sunday in the afternoon, except the bishop dispense with it, as he findeth cause. And because in the country people cannot conveniently meet but in the forenoon, the presbyter shall every other year expound the catechism to his people, under the pain of suspending him that shall be found negligent herein.

7. If any preacher shall in the pulpit particularly, or of purpose, impugn or confute the doctrine delivered by any other preacher in the same church, or in any church nigh adjoining, before he hath acquainted the bishop of the diocese therewith, and received order

from him what to do in that case, because upon public dissenting and contradicting there may grow much offence and disquietness to the people; the same being ratified to the bishop, he shall not suffer the preacher any more to serve in that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the church, until order be taken therein by the bishop; who with all convenient speed shall so proceed, as public satisfaction may be given to the congregation where the offence was committed; provided, that if either of the parties offending do appeal, he shall not be suffered to preach *lite pendente:* neither shall any preacher use bitter invectives against his fellow presbyter or preacher, or go about indirectly to work his disgrace with the people, under the pain of being censured as a profaner of the word.

8. No presbyter or preacher shall presume in sermons to speak against his majesty's laws, statutes, acts, or ordinances; but if he conceive any scruple or doubt, let him go to his ordinary and receive instruction.

9. No man's name shall be expressed in pulpit to his reproach, except the fault be notorious; which notoriety is defined, if the person be fugitive, convict by an assize, excommunicate, or contumacious after citation. Nor yet shall any man be described by any other circumstances than public vices, always damnable.

10. It is manifest, that the superstition of former ages is turned unto great profaneness, and that people for the most part are grown cold in doing any good, esteeming that good works are not necessary; therefore shall all presbyters, as their text giveth occasion, urge the necessity of good works to their hearers.

11. When any person is dangerously sick, the presbyter (having knowledge thereof) shall resort unto him or her, (if the disease be not known, or probably suspected to be infectious) to instruct and comfort them in their disease, according to the book of Common Prayer; and further too, as he shall think most needful and convenient. And when any is passing out of this life, a bell shall be tolled, that the people hearing may earnestly pray for the dying person, as a fellow member of Christ's body; and the presbyter shall not then neglect to do his last duty.

12. That every presbyter may be the better enabled to perform his duty, and be furnished throughly with knowledge, he shall be careful to get himself good books, especially, and above the rest, the books of holy Scriptures, and the writings of the ancient fathers, and doctors of the Church; and he shall study diligently, not taking delight in wandering through the country, nor meddling in matters not pertinent to his calling. Or, if any do otherwise, and

after admonition amend not, he shall be suspended from the ministry. And if he continue in that evil course, he shall be deposed.

13. All presbyters and preachers shall move the people to join with them in prayer, using some few and convenient words, and shall always conclude with the Lord's prayer.

CHAP. IV.

Of the conversation of presbyters.

No ecclesiastical person shall at any time, other than for their honest necessities, resort to any taverns or alehouses; neither shall they give themselves to any servile labour, to drinking and riot, spending their time idly by day or by night, playing at dice, cards, or tables, or any unlawful game; but at all times convenient, hear or read somewhat of the holy Scriptures, or then exercise themselves in some other study or employments, always doing the things which appertain to honesty, and endeavouring to profit the Church of God; having always in mind, that they ought to excel all others in purity of life, and be examples to the people to live well and Christianly, under pain of the censures of the Church, to be severally inflicted according to the quality of their offence.

2. The ancient canons of the Church did strictly inhibit any man to be admitted to the office of a bishop, presbyter, or deacon, that had not brought their families to be Christians. Whereby all ecclesiastical persons are taught to look unto their families, and govern them in such sort, that they may be (as it were) little churches in regard of the daily exercises of religion which are kept in them. Neither shall they conform themselves to the vanity and superfluity of the time, but in gravity and frugality keep that comeliness which their calling and place doth require, taking good heed that their wives be modest and sober, their children trained up in piety and virtue, and their servants of a good and honest conversation.

3. To restrain the vaging humour of some churchmen, so often censured in ancient councils, it is ordained, that no presbyter shall leave his charge, to go to court or other places forth of the country, without the licence of the ordinary, and that the business be known to be urgent and necessary. Wherein if they shall transgress, the bishop of the diocese, after trial, shall inflict such censure, as his fault shall be found to merit.

4. If any ecclesiastical person shall go out of his diocese to suit plantation in another, or accept of any place, he shall be recalled by his ordinary, and returned to his charge. And if he disobey, be deposed.

5. It is observed, that sundry presbyters resort oftener, and stay longer in Edinburgh, than their charge can well permit; for which cause it is ordained, that special notice be taken of such, and their names sent to their ordinary, that due censure may be inflicted.

6. Because many in holy orders undo themselves by suretyship, it is ordained, that no presbyter shall hereafter become surety or cautioner for any person whatsoever, in civil bonds and contracts, under the pain of suspension, ever till he be relieved from his cautionry.

7. All ecclesiastical persons shall be careful to avoid the company wherein filthy songs and unclean gestures are used, lest they incur the suspicion of profaneness; under the pain of such censures as the ordinary shall inflict.

8. Nor shall they give themselves to the study of unlawful arts and sciences, nor consult with those who are infamous for magic, sorcery, or divination; under the pain of deprivation for the first, and degradation for the second offence.

9. If any person shall enter into holy orders, and afterwards leaving the exercises of his function shall betake himself to idleness or any common trade of life, he shall be counted an apostate, deprived of his benefice, if he have any, and if he have none, shall be incapable of any for ever.

10. No presbyter or deacon shall haunt the company of heretics, schismatics, and excommunicate persons, under the pain of suspension; unless the Church hath appointed them to confer with such persons for reducing them unto the right way.

CHAP. V.

Of translation.

For restraining the levity and inconstancy of some, who upon every light occasion seek to be translated, it is ordained, that no translation be granted to any ecclesiastical person, unless the same be allowed by the ordinary. And if he hath dilapidated the rents, by setting a lease of the tithes for a small duty, or by any other

translation, to the prejudice of the Church, in that case he shall not have liberty of translation unto a better benefice, but be compelled to underlye the poverty himself hath caused.

CHAP. VI.

Of the sacraments.

Forasmuch as none have ordinary power to administer the sacraments, but such as are in holy orders, it is ordained, that no lay person, who hath not received imposition of hands, presume to take upon him the ministration of the same, under the pain of excommunication.

2. No presbyter shall refuse or delay to christen any child presented by the parents, or any one of them, assisted by two or three witnesses, although the same be no ordinary hour of sermon. And though all the people be admonished to observe the Lord's Day for celebration of the sacrament of Baptism, so far as they may, and to bring their infants for that effect unto the church, yet consideration must be had of the children's infirmity, and in that case the presbyter shall not refuse to go where the infant remaineth, and baptize the same.

3. Seeing the sacrament of the Lord's Supper is instituted for confirmation of our faith and increase of grace, and to be a testimony of our holy profession, it is ordained, that the same shall be administered four times every year, whereof the feast of Pasch shall always be one, provided that every man or woman do communicate with their own presbyter once a year at least.

4. And for the better preparation of the people, the presbyter shall be diligent in examining of them, especially those of the younger sort, to see that they hold the foundation of Christian religion, and be not guilty of any grievous sin unrepented of. For which cause he shall enquire carefully unto their manners, lest any that are scandalous or notoriously wicked be admitted thereunto. And because strangers, not being of his parochin, cannot be so well known to him, he shall not receive any person of another congregation without a certificate from the presbyter thereof, bearing, that he doth communicate with him and the rest of the congregation at other ordinary times.

5. In the ministration he shall have care that the elements be cir-

cumspectly handled, and what is reserved thereof be distributed to the poorer sort which receive that day, to be eaten and drunk of them before they go out of the church.

6. Superstition and profaneness are both of them extremities to be avoided; as therefore the adoration of the bread is condemned, so the unreverent communicating, and not discerning of those holy mysteries, must be eschewed. Therefore it is ordained, that the holy sacrament of the Lord's Supper be received with the bowing of the knee, to testify the devotion and thankfulness of the receivers for that most excellent gift.

CHAP. VII.

Of marriage.

No presbyter or deacon, upon pain of suspension, shall celebrate marriage betwixt any persons whose banns are not proclaimed three several Lord's Days in the parochins where they remain. Nor shall he celebrate the same in any private place, but publicly in the Church, and that betwixt eight and twelve hours in the forenoon, without licence of the archbishop of the province, or the ordinary.

2. Neither shall it be lawful to join persons in marriage, being under the age of twenty-one years, without the consent of parents, if they be living, or their governors if their parents be dead.

3. No persons shall marry within the degrees prohibited by the law of God. And all marriages so contracted and made shall be judged incestuous and unlawful, and consequently dissolved as void from the beginning, and the parties so married separated by law. And for the better information of all sorts, touching the degrees prohibited, it is expedient that a table be affixed publicly in every parish church.

4. Because some necessary causes occur, wherein licence cannot be refused to marry without asking of banns; it is ordained, that no such licence be granted but to persons of good sort and quality, and upon good surety and caution taken that there be no impediment, and the persons not under the censure of the Church. Neither shall the licence be granted by any but the archbishop of the province or bishop of the diocese.

5. Forasmuch as causes matrimonial have been always reputed amongst the weightiest, and therefore require great caution when

they come to be debated, it is straightly enjoined, that in all actions of divorce and nullities, good circumspection be used, and the truth sifted out, so far as is possible, by deposition of witnesses and other lawful proofs, and that credit be not given to the sole confession of parties, howbeit taken upon oath.

6. In all sentences of separation, *a thoro et mensa*, there shall be a caution inserted, that the persons so separated shall live continently and chastely, and not contract marriage with any person during each other's life. And for the better observing thereof, the sentence shall not be pronounced, until the parties requiring the same have given good and sufficient caution, that they shall not transgress the said prohibition, under pain of deposing the judge who shall be found to do otherwise.

CHAP. VIII.

Of synods.

For the better trial of all disorders which may fall out amongst the clergy, and the retaining of unity in doctrine and discipline, it is ordained, that in every diocese assemblies shall be kept twice a year, in such places and at such times as the bishop shall appoint. And if any presbyter absent himself without a lawful excuse signified at the time, he shall be suspended to the next synod.

2. Because all conventicles and secret meetings of churchmen have ever been justly accounted hurtful to the peace of the Church wherein they live, it is ordained, that no such meetings be kept by presbyters, or any other persons whatsoever, for consulting upon matters ecclesiastical; and, that all matters of that kind be only handled in the lawful synods held by the bishops, and established by authority. And if any shall presume to keep any such conventicles or secret meetings, for the expounding of Scripture, administering of sacraments, or consulting upon causes ecclesiastical, the ecclesiastical person shall for the first fault be suspended, for the second excommunicated, and for the third deprived. And a lay person so offending, shall for the first fault be admonished, for the next excommunicated, and then proceeded against by the laws of the kingdom.

3. National synods, called by his majesty's authority, for matters concerning the state of the Church in general, shall bind all persons,

as well absent as present, to the obedience of the decrees thereof in matters ecclesiastical. And if any shall affirm or maintain that a national synod so assembled ought not to be obeyed, he shall be excommunicated till he publicly repent and revoke his error.

4. Whosoever shall hereafter affirm that it is lawful for any presbyter or layman, jointly or severally, to make rules, orders, or constitutions, in causes ecclesiastical, or to add or detract from any rubrics, articles, or other things now established, without the king's authority or his successors', shall be excommunicated *ipso facto*, and not restored till he repent and revoke such his bold and schismatical attempts. But forasmuch as no reformation in doctrine or discipline can be made perfect at once in any church, therefore it shall and may be lawful for the Church of Scotland at any time to make remonstrance to his majesty, or his successors, what they conceive fit to be taken in further consideration in and concerning the premises. And if the king shall thereupon declare his liking and approbation, then both clergy and lay shall yield their obedience, without incurring the censure aforesaid or any other. But it shall not be lawful for the bishops themselves, in a national synod or otherwise, to alter any rubric, article, canon, doctrinal or disciplinary, whatsoever, under the pain above mentioned, and his majesty's further displeasure.

CHAP. IX.

Of meetings to divine service.

The public meetings on the Lord's Day, and other times appointed by the Church, being a special external mean to entertain the communion of saints, it is ordained, that the same shall be carefully observed by all persons, of what condition soever; and that they shall use all due reverence in time of divine service, and of every part thereof: for it is the Apostle's rule, that all things be done decently and according to order, answerable to which decency and order we give these directions following.

2. No man shall cover his head in the church or chapel in time of divine service, except he have some infirmity, in which case he may wear a nightcap or coif.

3. All persons present shall reverently kneel upon their knees when the Confession and other prayers are read, and shall stand up at the saying of the Creed.

4. None, either man, woman, or child, of what calling soever, shall be otherwise busied in the church, than in quiet attendance, to hear, mark, and understand, what is read, preached, or ministered. Neither shall they disturb the service or sermon, by walking, or talking, or any otherwise, nor depart out of the church during the time of divine service and sermon, nor before the blessing pronounced.

5. Neither shall any idle persons be suffered to abide, either in the church, or church porch, or in the churchyard, during the time of divine service or sermon, but shall be caused either to come in or to depart.

6. For the manifesting of our unity in faith, it is ordained, that one form of the worship of God in the blessed Trinity be used in all churches in the kingdom; and that in all meetings for divine worship before sermon, the whole prayers according to the Liturgy be deliberately and distinctly read.

7. Neither shall any presbyter or reader be permitted to conceive prayers *ex tempore*, or use any other form in the public Liturgy or service than is prescribed, under the pain of deprivation from his benefice or cure.

CHAP. X.

Of Schoolmasters.

No man shall teach either in public school or private house, but such as shall be allowed by the archbishop of the province or bishop of the diocese, under their hand and seal, and who shall be found meet, as well for his dexterity in teaching, as for his learning, and sober and honest conversation, to have care of the children and bringing up of the youth. But especially it is to be regarded, that they be of good religion and obedient to the orders of the Church.

2. All schoolmasters shall teach in Scotch or Latin (as children are able to learn) the catechism; and when any sermon is, they shall bring their scholars to the church, and there see they behave themselves quietly and soberly, and at times convenient examine them what they have learned.

3. None shall be permitted to teach in any college or school, either as primar, regent, or fellow, except he take first the oath of allegiance and supremacy. And having taken the charge upon them, they shall acquaint their scholars, and train them up, accord-

ing to their capacity, in the grounds contained in the book entitled *Deus et Rex*.

CHAP. XI.

Of Curates and Readers.

Every bishop within his diocese shall take trial of the quality of the curates and readers, and permit none to read, or conceive public prayers in the church, unless he be in holy orders, and lawfully authorized by the bishop.

CHAP. XII.

Of Printers.

For restraining the liberty of printing, which is greatly abused, in setting forth books, ballads, satirical libels, and other pamphlets, repugnant to the truth, or not agreeing with honesty and good manners, it is ordained, that nothing hereafter be imprinted, except the same be seen and allowed by the visitors appointed to that purpose.

CHAP. XIII.

Of Christenings, Weddings, and Burials, to be registrated.

In every paroch church within the kingdom, a parchment book shall be provided, at the charge of the parochin, wherein shall be written the day and year of every christening, wedding, and burial, which shall be kept and laid up in a sure coffer, to be provided also by the parochin, and not taken forth by the presbyter, or any other, except when the christenings, weddings, and burials are to be recorded. And to the effect those be not neglected, the presbyter shall every Lord's Day, after prayers or sermon, take forth the said book and write therein the names of all persons christened, with the names and surnames of their parents; the names also of all persons

married and buried in that paroch in the week preceding, with the day and year of every such christening, wedding, and burial. And every year once within one month after the first day of January, transmit unto the bishop of the diocese a true copy of the names of all persons christened, married, and buried the year before within his parochin, with the days and months of every such christening, marriage, and burial, subscribed with his hand, to the end the same may be preserved in the bishop's register. Wherein if he shall be found negligent, he shall be called and censured for the contempt of this necessary constitution.

CHAP. XIV.

Of public Fasts.

None in holy orders shall without the licence and direction of his ordinary appoint or keep any solemn fasts, or be present thereat of purpose, under the pain of suspension, or other punishment which the bishop shall think fit to inflict.

2. Neither shall it be lawful to keep or indict any fast upon Sundays, but only upon weekdays, and such as shall be appointed by his majesty.

CHAP. XV.

Of decency of apparel, enjoined to persons ecclesiastical.

The Church of Christ being ever desirous that her clergy should be had in outward reverence and regard, for the worthiness of their calling, did think it fit to have them known to the people by a prescribed and decent form of apparel, whose judgment we following, do ordain that all archbishops, bishops, deans, masters of colleges, doctors in divinity, presbyters, deacons, masters of arts, and bachelors of what faculty soever, shall use apparel beseeming their degrees, and abstain from all light and new fangled garments, either in colour or fashion, no ways beseeming the gravity of their persons and places.

CHAP. XVI.

Of things pertaining to the Church.

In every church there shall be provided, at the charge of the parochin, a Bible of the largest volume, with the Book of Common Prayer, and Psalms newly authorised. The Bible shall be of the translation of King James; and if any parochin be unprovided thereof, the same shall be amended within two months at most after the publication of this constitution.

2. For ministering the sacrament of Baptism, a font shall be prepared and placed somewhat near the entry of the church, as anciently it used to be, with a cloth of fine linen, which shall likewise be kept to that use allanerly.

3. In like manner a comely and decent table for celebrating the holy Communion shall be placed at the upper end of the chancel or church, which in time of divine service shall be covered with a carpet of decent stuff, and at the time of ministration with a white linen cloth.

4. Basons, cups, or chalices, of some pure metal, shall also be provided, to be set upon the communion table, and reserved to that only use.

5. A pulpit likewise, decent and comely, must be provided, and placed in a convenient part of the church, for preaching the word of God. And if any question arise for placing the same, it shall be determined by the bishop of the diocese.

6. A chest for alms shall also be provided, strong and sure, with a hole in the upper part thereof, having three keys, one of which shall be kept by the presbyter, and the other two put into the custody of two churchwardens. The chest shall be set and fastened in the most convenient place, to the intent the parochiners may put in their alms, whereunto the presbyter shall exhort the people at all occasions, but especially at the making of their wills and testaments. This alms the keepers of the keys shall either yearly, quarterly, or oftener, as need requireth, take out of the chest and distribute in the presence of six chief men of the parish, to the most poor within the same.

7. All these things aforesaid being furnished and provided at the charge of the parochin, shall be carefully preserved by the minister and churchwardens. The churchman serving at the church is to see that it be repaired sufficiently; the windows well glassed, the roof well

covered, and the floor paved and kept even and plain, and all things ordered therein in such sort as best beseemeth the house of God.

8. The like care shall be taken that the churchyards be well fenced and maintained, and that neither church nor churchyard be profaned with plays, feasts, banquets, temporal courts, markets, musters, or the like.

9. That all things above said appertaining to churches may be kept in good order and frame, the archdeacon shall visit every year once, *videlicet*, about Michaelmas, and the bishop every three years once. The archbishop also may metropolitically visit all the dioceses within his province, so that it be but once in his lifetime, and that at such times as the ordinaries shall think most convenient for the good of the Church; and shall either of themselves rectify such abuses as they find, or call for aid from the high commission, if any man or fault seem too strong for them.

CHAP. XVII.

Of tithes and lands dedicated to Churches.

Forasmuch as the goods of the Church, of whatsoever sort, are not committed to the disposing of persons ecclesiastical, but only to their dispensing, it shall not be lawful to any archbishop, bishop, parson, vicar, or any churchman, to set, alienate, or put away from the Church and present use thereof, his benefice, church-rent, or any part of the same, to any person or persons, whether wife or child, friend or stranger, mediately or immediately. And who shall be proved to do the contrary, shall either be compelled to restore the same, or be deposed from his office, benefice, and living.

2. It is against all reason that ecclesiastical livings should go after the manner of earthly inheritances, or that the incumbents should exhaust the same by setting leases which are not to run out for a long time after their death, to the hurt and prejudice of their successors, therefore it is ordained, that no churchman shall set any part of his living and rent longer than his own lifetime, under the pain of deprivation and degradation.

3. And because it falleth out often that churchmen, at the expiring of leases and other rights made before their time, do renew the same for a little and ridiculous augmentation of the yearly duty, it is ordained, that no churchman from henceforth shall set any

lease, or make any right of his benefice and living, but for a reasonable duty, answerable in proportion to that which is set. And if he take any grassume, or entry therefore, to the hurt and prejudice of the Church, the same shall be employed to the profit of the Church and successor, as he will answer it before his ordinary.

4. No bishop or presbyter shall appropriate to his private use any part of the lands and goods pertaining to the Church, or doted to pious and holy uses; and if they do in the contrary, their heirs and executors shall be holden to restore the same. And for eschewing such questions, and freeing of the deceased churchman from scandal, it is thought expedient that the things belonging to the Church be known and discerned from the things appertaining in property to the bishop and presbyter, lest after their death things ecclesiastical be converted to private uses, or things belonging to themselves in property be taken for things ecclesiastical.

5. Things dedicated to holy and religious uses, and such other things as are offered willingly, or by latter will left to any pious use, shall be carefully looked unto by the bishop and presbyter, that they be not lost nor converted to any other use. And if any man shall fraudfully detain things offered or left by latter will to the poor or any pious use, he shall be suspended from all benefits of the Church, as a murderer of the poor and irreligious crosser of the good intentions of people.

6. If any presbyter shall withhold, detain, or destroy, or deliver into the hands of competitors, any writing or instrument whatsoever, whereby the donation of ecclesiastical goods, or their right or possession, may be instructed, or in the pursuit of acquiring them shall privately transact with the party without the consent of the ordinary, to the hurt and prejudice of the Church in any sort, he shall refund the losses which came by his deed, and be deposed from his function.

7. For the greater encouragement of people to the works of piety and charity, if any bishop or churchman shall depart this life leaving no children nor successor of himself, he shall leave his goods, or a great part of them, to the Church and holy uses. Or if he have children for whom he must provide, yet according to his ability he shall leave some testimony of his love to the Church, and advancement of religion.

8. If any out of a devout mind have dedicated any part of his substance to the Church, and either he or his children fall thereafter into poverty, they shall be supported by the Church unto the which they have been beneficial, according to the means received from them.

9. Whereas some have taken too great liberty in altering the latter will of those who have mortified any thing to the use of churches, colleges, schools, or hospitals, which breedeth no small offence, and is a great stay to many well-affected people from founding or making any such donations, it is ordained, that hereafter there shall be no alteration made of the benefactor's will, but that the same shall stand firm, and be preserved to the use for which it was first appointed.

10. Every archbishop and bishop shall in their several dioceses procure a true note of all their glebes, lands, meadows, orchards, houses, implements, and portion of tithes, belonging to any Church, and take care that the same be preserved in their registers for a perpetual memory.

CHAP. XVIII.

Of censures Ecclesiastical.

No ecclesiastical judicatory shall meddle with any thing but that which without all controversy is known to belong thereunto, as heresy, schism, swearing, not resorting to the church on Sundays and other solemn days approved by the Church, non-communicants, disturbers of divine service, committers of whoredom, adultery, incest, common drunkenness, and all other things whatsoever which ought to be censured by laws ecclesiastical. And such as are tried and found notorious offenders in any of these ways, or the like, shall not be admitted to the communion till they have satisfied the Church according to the order appointed.

2. The censure of excommunication, being the highest censure which the Church can inflict, may not be summarily nor ordinarily used, but after lawful citation and due admonitions preceding.

3. Neither shall any presbyter pronounce the sentence of excommunication, till he have shewn the process to the ordinary, and obtained his approbation under his hand.

4. The names of persons excommunicated shall be delivered to the ordinary, and no satisfaction received nor absolution given, till he have allowed the same.

5. Intimation of the sentence pronounced shall be made in all the churches adjacent, to the end no person may pretend ignorance thereof. And if any shall after intimation resort to, or converse

with any who is excommunicate, (those excepted who are by natural duty bound to attend them, or who are licensed by the bishop,) they shall incur the same censure, and be excommunicated themselves.

6. If any person be excommunicated in one diocese, he shall not be absolved in another without lawful warrant from the bishop who caused to pronounce the sentence. And the contravener shall be suspended from his function, and the absolution null, until he who is excommunicated have performed his satisfaction in the place where he was sentenced.

7. No presbyter shall alter the received form of public satisfaction, or make commutation thereof by paying pecunial sums, under pain of suspension. And for the pecunial sum exacted of the delinquent, the same shall be employed to the relief of the poor, and strangers, and other pious uses, by the advice of the presbyter and churchwardens.

8. All ecclesiastical judges shall have care to make their proceedings formal, and not deny the extract of their acts and processes to such as are interessed therein.

9. Albeit sacramental confession and absolution have been in some places very much abused, yet if any of the people be grieved in mind for any delict or offence committed, and for the unburdening of his conscience confess the same to the bishop or presbyter, they shall, as they are bound, minister to the person so confessing all spiritual consolations out of the word of God, and shall not deny him the benefit of absolution after the manner which is prescribed in the visitation of the sick, if the party shew himself truly penitent, and humbly desire to be absolved. And he shall not make known, nor reveal what hath been opened to him in confession at any time, or to any person whatsoever, except the crime be such, as by the laws of the realm his own life may be called in question for concealing the same.

10. Sentence of deprivation or deposition of a presbyter shall not be pronounced by any other but the archbishop or bishop of the diocese, in the presence of three or four grave presbyters called thereunto by the bishop.

11. If any person in holy orders lawfully suspended or deposed shall presume to exercise any ecclesiastical function during the time of his suspension, or after he is degraded, let him be excommunicated, and delivered to the lay power as incorrigible.

12. If any man shall find himself injured by his metropolitan, let him appeal to delegates, or immediately to the king.

13. If any bishop shall give ordination to one notoriously ignorant or scandalous, he shall be suspended from the power of ordination for a year, and the person ordained deprived.

14. If any bishop shall give ordination to a man that is not of his own diocese, concerning whom he hath not received letters dimissory from his own bishop, let the bishop be suspended for a year, and the ordained punished as the archbishop shall think fit.

15. And since the residence of bishops within their dioceses is no less necessary than is the residence of presbyters within their parochins, whosoever shall remain forth thereof for the space of six months together, unless he be employed by the king or by the Church, for the first fault let him be suspended from the profits of his bishopric for a whole year, the second time for two whole years, and for the third fault deprived of his bishopric.

16. In like manner if he do not hold his visitations duly, and redress such abuses as are presented unto him, so far as he is able, or be negligent in converting heretics of all sorts, so far at least as he is tied by law, let him be suspended a year from his bishopric, *toties quoties*, he shall be found to offend.

17. If any archbishop or bishop shall directly or indirectly be proved to take fee or money for admitting any into sacred orders, let him be deprived as a simoniac in the highest degree, and declared not worthy of any charge in the Church.

CHAP. XIX.

Of Commissaries and their Courts.

No man hereafter shall be admitted commissary or official, to exercise any spiritual jurisdiction, except he be of age thirty years at least, and one who is master of arts, or bachelor of laws, and well skilled in them, as likewise well affected in religion, of good and exemplary life, and obedient to the orders of the Church.

2. The commissary so admitted shall answer for the procurators in court, and not suffer them to purloin causes, or wrong the clients in any sort. Nor shall he admit any to procure, who are ignorant or inexpert in the laws of the country and Church.

3. He shall content himself, and not suffer clerk, fiscal, or other members of court, to exceed the rates of fees allowed; and to that effect shall place a table for them in the usual place of the consistory where the court is kept, that every man whom it concerneth may take a copy thereof. And if he or they shall be tried to receive above that which is allowed, the person so offending shall

for his first fault be suspended from his office a whole year, for the second two years, and for the third lose his office.

4. It shall not be lawful to any archbishop or bishop to place or appoint a commissary within his diocese, or any part thereof, unless he reside and attend the service. And if upon any necessary occasion he be withdrawn for a time, the deputy shall be placed with the archbishop's or bishop's consent, and not otherwise.

Lastly, in all this book of canons, wheresoever there is no penalty expressly set down, it is to be understood that (so the crime or offence be proved) the punishment shall be arbitrary, as the ordinary shall think fittest.

FINIS.

ABERDENE,

Imprinted by EDWARD RABAN, dwelling vpon the Market-place, at the Townes Armes, 1636.

With Royall Authoritie.

CONSTITUTIONS

AND

CANONS

Ecclesiasticall;

Treated upon by the ARCHBISHOPS of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergie of those Provinces;

And agreed upon with the KINGS Majestics Licence in their severall Synods begun at *London* and *York*. 1640.

In the yeer of the Reign of our Sovereign Lord *Charles*, by the grace of God, King of *England, Scotland, France*, and *Ireland*, the Sixteenth.

And now Published for the due observation of them by His Majesties Authority under the Great Seal of England.

LONDON

Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL. 1640.

CHARLES, BY THE GRACE OF GOD, KING OF ENGLAND, SCOTLAND, FRANCE, AND IRELAND, DEFENDER OF THE FAITH, &c. TO ALL TO WHOM THESE PRESENTS SHALL COME GREETING.

WHEREAS our bishops, deans of our cathedral churches, archdeacons, chapters and colleges, and the other clergy of every diocese within the several provinces of Canterbury and York, being respectively summoned and called by virtue of our several writs to the most reverend father in God, our right trusty and right well-beloved counsellor, William, by divine providence lord archbishop of Canterbury, primate of all England and metropolitan, and to the most reverend father in God our right trusty and well-beloved counsellor, Richard, by divine providence lord archbishop of York, primate and metropolitan of England, respectively directed, bearing date the twentieth day of February, in the fifteenth year of our reign, to appear before the said lord archbishop of Canterbury in our cathedral church of St. Paul in London, and before the said lord archbishop of York, in the metropolitan church of St. Peter in York, the fourteenth day of April then next ensuing, or elsewhere, as they respectively should think it most convenient to treat, consent, and conclude, upon certain difficult and urgent affairs contained in the said writs, did thereupon at the time appointed and within the cathedral church of St. Paul, and the metropolitan church of St. Peter aforesaid, assemble themselves together, and appear in several convocations for that purpose, according to the said several writs, before the said lord archbishop of Canterbury, and the said lord archbishop of York respectively; and forasmuch as we are given to understand, that many of our subjects being misled against the rites and ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposal that they are not only contrary to our

laws, but also introductive unto popish superstitions; whereas it well appeareth unto us upon mature consideration, that the said rites and ceremonies, which are now so much quarrelled at, were not only approved of, and used by those learned and godly divines to whom at the time of Reformation under King Edward the Sixth, the compiling of the book of Common Prayer was committed (divers of which suffered martyrdom in Queen Mary's days), but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her reign, within the memory of divers yet living, as that it could not then be imagined that there would need any rule or law for the observation of the same, or that they could be thought to savour of popery.

And albeit since those times for want of an express rule therein, and by subtle practices, the said rites and ceremonies began to fall into disuse, and in place thereof other foreign and unfitting usages by little and little to creep in; yet forasmuch as in our own royal chapels, and in many other churches, most of them have been ever constantly used and observed, we cannot now but be very sensible of this matter, and have cause to conceive that the authors and fomenters of these jealousies, though they colour the same with a pretence of zeal, and would seem to strike only at some supposed iniquity in the said ceremonies; yet, as we have cause to fear, aim at our royal person, and would fain have our good subjects imagine that we ourself are perverted, and do worship God in a superstitious way, and that we intend to bring in some alteration of the religion here established. Now how far we are from that, and how utterly we detest every thought thereof, we have by many public declarations, and otherwise upon sundry occasions, given such assurance to the world, as that from thence we also assure ourself, that no man of wisdom and discretion could ever be so beguiled, as to give any serious entertainment to such brain-sick jealousies; and for the weaker sort, who are prone to be misled by crafty seducers, we rest no less confident, that even of them, as many as are of loyal, or indeed but of charitable hearts, will from henceforth utterly banish all such causeless fears and surmises, upon these our sacred professions, so often made by us, a Christian defender of the faith, their king and sovereign. And therefore if yet any person under whatsoever mask of zeal or counterfeit holiness shall henceforth by speech or writing, or any other way, (notwithstanding these our right, hearty, faithful, and solemn protestations made before Him whose deputy we are, against all and every intention of any popish innovation,) be so ungracious and presumptuous, as to vent any poisoned conceits tending to such a purpose, and to cast these devilish aspersions and jealousies upon

our royal and godly proceedings, we require all our loyal subjects that they forthwith make the same known to some magistrate, ecclesiastical or civil: and we straitly charge all ordinaries, and every other person in any authority under us, as they will answer the contrary at their utmost peril, that they use no palliation, connivance, or delay therein; but that taking particular information of all the passages, they do forthwith certify the same unto our court of commission for causes ecclesiastical, to be there examined and proceeded in with all fidelity and tenderness of our royal majesty, as is due to us their sovereign lord and governor. But forasmuch as we well perceive, that the misleaders of our well-minded people do make the more advantage for the nourishing of this distemper among them from hence, that the foresaid rites and ceremonies or some of them, are now insisted upon but only in some dioceses, and are not generally revived in all places, nor constantly and uniformly practised throughout all the churches of our realm, and thereupon have been liable to be quarrelled and opposed by them who use them not; we therefore out of our princely inclination to uniformity and peace, in matters especially that concern the holy worship of God, proposing to ourself herein the pious examples of King Edward VI., and of Queen Elizabeth, who sent forth injunctions and orders about the divine service and other ecclesiastical matters, and of our dear father of blessed memory King James, who published a book of constitutions and canons ecclesiastical; and (according to the act of parliament in this behalf) having fully advised herein with our metropolitan, and with our commissioners authorised under our great seal for causes ecclesiastical, have thought good to give them free leave to treat in convocation, and agree upon certain other canons necessary for the advancement of God's glory, the edifying of His holy Church, and the due reverence of His blessed mysteries and sacraments; that as we ever have been and by God's assistance (by whom alone we reign) shall ever so continue careful and ready to cut off superstition with one hand, so we may no less expel irreverence and profaneness with the other; whereby it may please Almighty God so to bless us and this Church committed to our government, that it may at once return unto the true former splendor of uniformity, devotion, and holy order, the lustre whereof for some years by-past hath been overmuch obscured through the devices of some ill affected to that sacred order, wherein it had long stood from the very beginning of the Reformation, and through inadvertency of some in authority in the Church under us. We therefore by virtue of our prerogative royal, and supreme authority in causes ecclesiastical, by our several and respective letters patents under our great seal of

England, dated the fifteenth day of April now last past, and the twelfth of May then next following, for the province of Canterbury; and by our like letters patents dated the seven and twentieth day of the same month of April, and the twentieth day of the month of May aforesaid, for the province of York, did give and grant full, free, and lawful liberty, licence, power, and authority, unto the said lord archbishop of Canterbury, president of the said convocation for the province of Canterbury, and unto the said lord archbishop of York, president of the said convocation for the province of York, and to the rest of the bishops of the said provinces, and unto all deans of cathedral churches, archdeacons, chapters and colleges, and the whole clergy of every several diocese within the said several provinces, and either of them, that they should and might from time to time during the present parliament, and further during our will and pleasure, confer, treat, debate, consider, consult, and agree of and upon canons, orders, ordinances, and constitutions, as they should think necessary, fit, and convenient, for the honour and service of Almighty God, the good and quiet of the Church, and the better government thereof, to be from time to time observed, performed, fulfilled, and kept, as well by the said archbishop of Canterbury, and the said archbishop of York, the bishops and their successors, and the rest of the whole clergy of the said several provinces of Canterbury and York, in their several callings, offices, functions, ministries, degrees, and administrations; as by all and every dean of the Arches and other judges of the said several archbishops' courts, guardians of spiritualities, chancellors, deans and chapters, archdeacons, commissaries, officials, registers, and all and every other ecclesiastical officers, and their inferior ministers whatsoever, of the same respective provinces of Canterbury and York in their and every of their distinct courts, and in the order and manner of their and every of their proceedings, and by all other persons within this realm, as far as lawfully being members of the Church it may concern them, as in our said letters patents amongst other clauses more at large doth appear.

Now forasmuch as the said lord archbishop of Canterbury, president of the said convocation for the province of Canterbury, and the said archbishop of York, president of the said convocation for the province of York, and others the said bishops, deans, archdeacons, chapters and colleges, with the rest of the clergy, having met together respectively, at the time and places before mentioned respectively, and then and there, by virtue of our said authority granted unto them, treated of, concluded, and agreed upon certain canons, orders, ordinances, and constitutions, to the end and purpose by us limited and prescribed unto them, and have thereupon offered

and presented the same unto us, most humbly desiring us to give our royal assent unto the same, according to the form of a certain statute or act of parliament made in that behalf, in the five and twentieth year of the reign of King Henry VIII., and by our said prerogative royal and supreme authority in causes ecclesiastical, to ratify by our letters patents under our great seal of England, and to confirm the same, the title and tenor of them being word for word as ensueth.

CONSTITUTIONS AND CANONS ECCLESIASTICAL, TREATED UPON BY THE ARCHBISHOP OF CANTERBURY AND YORK, PRESIDENT OF THE CONVOCATION FOR THE RESPECTIVE PROVINCES OF CANTERBURY AND YORK, AND THE REST OF THE BISHOPS AND CLERGY OF THOSE PROVINCES; AND AGREED UPON WITH THE KING'S MAJESTY'S LICENCE IN THEIR SEVERAL SYNODS BEGAN AT LONDON AND YORK 1640.

IN THE YEAR OF THE REIGN OF OUR SOVEREIGN LORD CHARLES, BY THE GRACE OF GOD KING OF ENGLAND, SCOTLAND, FRANCE, AND IRELAND, THE SIXTEENTH.

I.

Concerning the Regal Power.

WHEREAS sundry laws, ordinances, and constitutions, have been formerly made for the acknowledgment and profession of the most lawful and independent authority of our dread sovereign lord, the king's most excellent majesty, over the state ecclesiastical and civil: we (as our duty in the first place binds us, and so far as to us appertaineth) enjoin them all to be carefully observed by all persons whom they concern, upon the penalties in the said laws and constitutions expressed.

And for the fuller and clearer instruction and information of all Christian people within this realm in their duties in this particular;

We do further ordain and decree, that every parson, vicar, curate, or preacher, upon some one Sunday in every quarter of the year at morning prayer, shall in the place where he serves, treatably and audibly read these explanations of the regal power here inserted:

The most high and sacred order of kings is of divine right, being

the ordinance of God Himself, founded in the prime laws of nature, and clearly established by express texts both of the Old and New Testaments. A supreme power is given to this most excellent order by God Himself in the Scriptures, which is, That kings should rule and command in their several dominions all persons of what rank or estate soever, whether ecclesiastical or civil, and that they should restrain and punish with the temporal sword all stubborn and wicked doers.

The care of God's Church is so committed to kings in the scripture, that they are commended when the Church keeps the right way, and taxed when it runs amiss, and therefore her government belongs in chief unto kings; for otherwise one man would be commended for another's care, and but taxed for another's negligence, which is not God's way.

The power to call and dissolve councils, both national and provincial, is the true right of all Christian kings within their own realms or territories; and when in the first times of Christ's Church prelates used this power, it was therefore only because in those days they had no Christian kings; and it was then so only used as in times of persecution, that is, with supposition (in case it were required) of submitting their very lives unto the very laws and commands even of those pagan princes, that they might not so much as seem to disturb their civil government, which Christ came to confirm, but by no means to undermine.

For any person or persons to set up, maintain, or avow in any their said realms or territories respectively, under any pretence whatsoever, any independent coactive power either papal or popular, whether directly or indirectly, is to undermine their great royal office, and cunningly to overthrow that most sacred ordinance which God Himself hath established: and so is treasonable against God as well as against the king.

For subjects to bear arms against their kings offensive or defensive upon any pretence whatsoever, is at the least to resist the powers which are ordained of God; and though they do not invade but only resist, St. Paul tells them plainly, they shall receive to themselves damnation.

And although tribute and custom, and aid and subsidy, and all manner of necessary support and supply be respectively due to kings from their subjects by the law of God, nature, and nations, for the public defence, care, and protection of them; yet nevertheless subjects have not only possession of, but a true and just right, title, and property to and in all their goods and estates and ought so to have; and these two are so far from crossing one another, that they mu-

tually go together for the honourable and comfortable support of both. For as it is the duty of the subjects to supply their king, so is it part of the kingly office to support his subjects in the property and freedom of their estates.

And if any parson, vicar, curate, or preacher, shall voluntarily or carelessly neglect his duty in publishing the said explications and conclusions, according to the order above prescribed, he shall be suspended by his ordinary, till such time as upon his penitence he shall give sufficient assurance or evidence of his amendment; and in case he be of any exempt jurisdiction, he shall be censurable by his majesties commissioners for causes ecclesiastical.

And we do also hereby require all archbishops, bishops, and all other inferior priests and ministers, that they preach, teach, and exhort their people to obey, honour, and serve their king; and that they presume not to speak of his majesty's power in any other way, than in this canon is expressed. And if any parson, vicar, curate, or preacher, or any other ecclesiastical person whatsoever, any dean, canon, or prebendary of any collegiate or cathedral church, any member or student of college or hall, or any reader of divinity or humanity in either of the universities, or elsewhere, shall in any sermon, lecture, common-place, determination, or disputation, either by word or writing publicly maintain or abet any position or conclusion, in opposition or impeachment of the aforesaid explications, or any part or article of them, he shall forthwith by the power of his majesty's commissioners for causes ecclesiastical be excommunicated till he repent, and suspended two years from all the profits of his benefice, or other ecclesiastical, academical, or scholastical preferments; and if he so offend a second time, he shall be deprived from all his spiritual promotions, of what nature or degree soever they be.

Provided always, that if the offence aforesaid be given in either of the universities by men not having any benefice or ecclesiastical preferment, that then the delinquent shall be censured by the ordinary authority in such cases of that university respectively, where the said fault shall be committed.

II.

For the better keeping of the day of his majesty's most happy inauguration.

The synod taking into consideration the most inestimable benefits, which this Church enjoyeth under the peaceable and blessed govern-

ment of our dread sovereign lord King Charles; and finding that as well the godly Christian emperors in the former times, as our own most religious princes since the Reformation have caused the days of their inaugurations to be publicly celebrated by all their subjects with prayers and thanksgiving to Almighty God; and that there is a particular form of prayer appointed by authority for that day and purpose; and yet withal considering how negligent some people are in the observance of this day in many places of this kingdom; doth therefore decree and ordain, that all manner of persons within the Church of England, shall from henceforth celebrate and keep the morning of the said day in coming diligently and reverently unto their parish church or chapel at the time of prayer, and there continuing all the while that the prayers, preaching, or other service of the day endureth: in testimony of their humble gratitude to God, for so great a blessing, and dutiful affection to so benign and merciful a sovereign. And for the better execution of this our ordinance, the holy synod doth straitly require and charge, and by authority hereof enableth all archbishops, bishops, deans, deans and chapters, archdeacons, and other ecclesiastical persons, having exempt or peculiar jurisdiction, as also all chancellors, commissaries, and officials in the Church of England, that they enquire into the keeping of the same in their visitations, and punish such as they shall find to be delinquent, according as by law they are to censure and punish those who wilfully absent themselves from church on holydays. And that the said day may be the better observed, we do enjoin that all churchwardens shall provide at the parish charge, two of those books at least appointed for that day, and if there be any want of the said book in any parish, they shall present the same at all visitations respectively.

III.

For suppressing of the growth of popery.

All and every ecclesiastical persons, of what rank or condition soever, archbishops and bishops, deans, archdeacons, all having exempt or peculiar jurisdiction, with their several chancellors, commissaries, and officials, all persons intrusted with cure of souls, shall use respectively all possible care and diligence by conferring privately with the parties, and by censures of the Church in inferior and higher courts, as also by complaints unto the secular power to re-

duce all such to the Church of England, who are misled into popish superstition.

And first these private conferences shall be performed in each several diocese either by the bishop in person, if his occasion will permit it, or by some one or more learned ministers at his special appointment, and the said bishop shall also design the time and place of the said several conferences, and all such persons as shall be present thereat; which if recusants refuse to observe, they shall be taken for obstinate, and so certified to the bishop. And if the said time and place be not observed by the minister or ministers so appointed, they shall be suspended by their ordinary for the space of six months, without a very reasonable cause alleged to the contrary. Provided that they be not sent above ten miles from their dwelling.

If the said conferences prevail not, the Church must and shall come to her censures; and to make way for them the said ecclesiastical persons shall carefully inform themselves in the places belonging to their several charges, of all recusants above the age of twelve years, both of such as come not at all to church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist with us, as likewise of all those who shall either say or hear mass; and they shall in a more especial manner enquire out all those who are either dangerously active to seduce any persons from the communion of the Church of England, or seditiously busy to dissuade his majesty's subjects from taking the oath of allegiance, together with all them who, abused by their sophistry, refuse to take the said oath.

And we straitly command all parsons, vicars and curates, that they carefully and severally present at all visitations, the names and surnames of the delinquents of these several kinds in their own parishes, under pain of suspension for six months.

And likewise we straitly enjoin all churchwardens, and the like sworn officers whatsoever, that by virtue of their oaths they shall present at the said visitations the names of such persons, whom they know or hear of, or justly suspect to be delinquent in all or any of these particulars, and that under the pains of the highest censure of the Church, that so these delinquents may be legally cited: and being found obstinate they shall be excommunicated, and such excommunication shall be pronounced both in the cathedral church of the diocese, and in the several parishes where such recusants live; and every third month they shall be again publicly repeated in the places aforesaid, that all may take notice of those sentences.

And because there are places which either have or pretend to

have exemptions, in which such delinquents do usually affect to make their abode; therefore we enjoin, that all bishops shall within their several dioceses send unto such places one or more of their chaplains, or some of their officers, whom they may rely on, to make strict enquiry after offenders in those kinds; who diligently returning their information accordingly, the said bishop shall certify such informations to his metropolitan, that the aforesaid proceedings may forthwith issue from some higher courts in these cases, whereof by reason of the said exemptions the inferior courts can take no cognizance.

But if neither conferring nor censures will prevail with such persons, the Church hath no way left but complaints to the secular power: and for them we straitly enjoin, that all deans and archdeacons, and all having inferior or exempt jurisdiction, shall every year within six months after any visitation by them holden, make certificate unto their several bishops, or archbishop (if it be within his diocese,) under their seal of office, of all such persons who have been presented unto them as aforesaid, under pain of suspension from their said jurisdictions by the space of one whole year.

And we in like manner enjoin all archbishops and bishops, that once every year at the least, they certify under their episcopal seal in parchment, unto the justices of assize of every county in the circuits, and within their dioceses respectively, the names and surnames not only of those who have been presented unto them from the said deans, archdeacons, &c., but of those also who upon the oaths of churchwardens and other sworn men at their visitations, or upon the information of ministers employed in the said conferences, have been presented unto them, that so the said intended proceedings may have the more speedy and the more general success.

In particular, it shall be carefully enquired into at all visitations under the oaths of the churchwardens and other sworn men, what recusants or popish persons have been either married or buried, or have had their children baptized otherwise than according unto the rules and forms established in the Church of England; and the names of such delinquents (if they can learn them, or otherwise such names as for the time they carry) shall be as aforesaid given up to the bishop, who shall present them to the justices of assize, to be punished according to the statutes.

And for the education of recusants' children, since by canon already established no man can teach school (no not in any private house) except he be allowed by the ordinary of the place, and withal have subscribed to the articles of religion established in the Church of England; we therefore straitly enjoin, that forthwith at all visita-

tions there be diligent enquiry made by the churchwardens or other sworn ecclesiastical officers of each parish under their oaths, who are employed as schoolmasters to the children of recusants; and that their several names be presented to the bishop of the diocese, who citing the said schoolmasters, shall make diligent search whether they have subscribed or no; and if they or any of them be found to refuse subscription, they shall be forbidden to teach hereafter, and censured for their former presumption; and withal the names of him or them that entertain such schoolmaster shall be certified to the bishop of the diocese, who shall at the next assize present them to the judges, to be proceeded against according to the statutes. And if they subscribe, enquiry shall be made what care they take for the instruction of the said children in the catechism established in the Book of Common Prayer. And all ordinaries shall censure those whom they find negligent in the said instruction; and if it shall appear that the parents of the said children do forbid such schoolmasters to bring them up in the doctrine of the Church of England, they shall notwithstanding do their duty; and if thereupon the said parents shall take away their children, the said schoolmasters shall forthwith give up their names unto the bishop of the diocese, who shall take care to return them to the justices of assize in manner and form aforesaid. And because some may cunningly elude this decree, by sending their children to be bred beyond the seas, therefore we ordain, that the churchwardens and other sworn ecclesiastical officers shall likewise make careful enquiry, and give in upon their oaths at all visitations the names of such recusants' children, who are so sent beyond the seas to be bred there, or whom they probably suspect to be so sent; which names as aforesaid shall be given up to the bishop, and from him returned to the judges as aforesaid, that their parents who so send them may be punished according to law. Provided always that this canon shall not take away or derogate from any power or authority already given or established by any other canon now in force.

And all the said complaints or certificates shall be presented up to the judges in their several circuits by the bishop's register, or some other of his deputies, immediately after the publishing of his majesty's commission, or at the end of the charge which shall be then given by the judge. And this upon pain of suspension for three months.

This sacred synod doth earnestly entreat the reverend justices of assize to be careful in the execution of the said laws committed to their trust, as they will answer to God for the daily increase of this gross kind of superstition. And further, we do also exhort all judges,

whether ecclesiastical or temporal, upon the like account, that they would not admit in any of their courts any vexatious complaint, suit or suits, or presentments against any minister, churchwardens, questmen, sidemen, or other church officers, for the making of any such presentments.

And lastly, we enjoin that every bishop shall once in every year send into his majesty's high court of chancery a *significavit* of the names and surnames of all such recusants, who have stood excommunicated beyond the time limited by the law, and shall desire that the writ *De excommunicato capiendo* might be at once sent out against them all *ex officio*. And for the better execution of this decree, this present synod doth most humbly beseech his most sacred majesty, that the officers of the said high court of chancery, whom it shall concern, may be commanded to send out the aforesaid writ from time to time as is desired, for that it would much exhaust the particular estates of the ordinaries, to sue out several writs at their own charge. And that the like command also may be laid upon the sheriffs and their deputies, for the due and faithful execution of the said writs, as often as they shall be brought unto them.

And to the end that this canon may take the better and speedier effect, and not to be deluded or delayed, we further decree and ordain, that no popish recusant who shall persist in the said sentence of excommunication beyond the time prescribed by law, shall be absolved by virtue of any appeal in any ecclesiastical court, unless the said party shall first in his or her own person, and not by a proctor, take the usual oath *De parendo juri et standa mandatis Ecclesiæ.*

IV.

Against Socinianism.

Whereas much mischief is already done in the Church of God by the spreading of the damnable and cursed heresy of Socinianism as being a complication of many ancient heresies condemned by the four first general councils, and contrariant to the articles of religion now established in the Church of England; and whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous books, written in favour and furtherance of the same, whereby many, especially of the younger or unsettled sort of people, may be poisoned and infected; it is therefore decreed by this present synod, that no stationer, printer, or importer of the said books, or any other person

whatsoever shall print, buy, sell, or disperse any books broaching or maintaining of the said abominable doctrine or positions, upon pain of excommunication *ipso facto* to be thereupon incurred: and we require all ordinaries, upon pain of the censures of the Church, that beside the excommunication aforesaid, they do certify their names and offences under their episcopal seal to the metropolitan, by him to be delivered to his majesty's attorney-general for the time being, to be proceeded withal according to the late decree in the honourable court of star-chamber against spreaders of prohibited books. And that no preacher shall presume to vent any such doctrine in any sermon, under pain of excommunication for the first offence, and deprivation for the second. And that no student in either of the universities of this land, nor any person in holy orders (excepting graduates in divinity, or such as have episcopal or archidiaconal jurisdiction, or doctors of laws in holy orders) shall be suffered to have or read any such Socinian book or discourse, under pain (if the offender live in the university) that he shall be punished according to the strictest statutes provided there, against the publishing, reading, or maintaining of false doctrine; or if he live in the city or country abroad, of a suspension for the first offence, and excommunication for the second, and deprivation for the third, unless he will absolutely and *in terminis* abjure the same. And if any layman shall be seduced into this opinion, and be convicted of it, he shall be excommunicated, and not absolved, but upon due repentance and abjuration, and that before the metropolitan, or his own bishop at the least. And we likewise enjoin, that such books if they be found in any prohibited hand, shall be immediately burned; and that there be a diligent search made by the appointment of the ordinary after all such books, in what hands soever, except they be now in the hands of any graduate in divinity, and such as have episcopal or archidiaconal jurisdiction, or any doctor of laws in holy orders as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said books in the universities to the vice-chancellors, and out of the universities to the bishops, who shall return them to such whom they dare trust with the reading of the said books, and shall cause the rest to be burned. And we further enjoin, that diligent enquiry be made after all such that shall maintain and defend the aforesaid Socinianism; and when any such shall be detected, that they be complained of to the several bishops respectively, who are required by this synod to repress them from any such propagation of the aforesaid wicked and detestable opinion.

V.

Against Sectaries.

Whereas there is a provision now made by a canon for the suppressing of popery and the growth thereof, by subjecting all popish recusants to the greatest severity of ecclesiastical censures in that behalf; this present synod well knowing, that there are other sects which endeavour the subversion both of the doctrine and discipline of the Church of England, no less than papists do, although by another way; for the preventing thereof, doth hereby decree and ordain, that all those proceedings and penalties which are mentioned in the aforesaid canon against popish recusants, as far as they shall be appliable, shall stand in full force and vigour against all Anabaptists, Brownists, Separatists, Familists, or other sect or sects, person or persons whatsoever, who do or shall either obstinately refuse, or ordinarily, not having a lawful impediment (that is, for the space of a month) neglect to repair to their parish churches or chapels where they inhabit, for the hearing of divine service established, and of receiving the holy Communion according to law. And we do also further decree and ordain, that the clause contained in the canon now made by this synod against the books of Socinianism, shall also extend to the makers, importers, printers, and publishers, or dispersers of any book, writing, or scandalous pamphlet, devised against the discipline and government of the Church of England, and unto the maintainers and abettors of any opinion or doctrine against the same.

And further, because there are sprung up among us a sort of factious people, despisers and depravers of the book of Common Prayer, who do not according to the law resort to their parish church or chapel to join in the public prayers, service, and worship of God with the congregation, contenting themselves with the hearing of sermons only, thinking thereby to avoid the penalties due to such as wholly absent themselves from the church. We therefore, for the restraint of all such wilful contemners or neglecters of the service of God, do ordain that the church or chapelwardens, and questmen, or sidemen of every parish, shall be careful to enquire out all such disaffected persons, and shall present the names of all such delinquents at all visitations of bishops, and other ordinaries; and that the same proceedings and penalties mentioned in the canon aforesaid respectively, shall be used against them as against other recusants, unless within one whole month after they are first denounced, they

shall make acknowledgment and reformation of that their fault. Provided always, that this canon shall not derogate from any other canon, law, or statute, in that behalf provided against those sectaries.

VI.

An oath enjoined for the preventing of all innovations in doctrine and government.

This present synod (being desirous to declare their sincerity and constancy in the profession of the doctrine and discipline already established in the Church of England, and to secure all men against any suspicion of revolt to popery, or any other superstition,) decrees, that all archbishops, and bishops, and all other priests, and deacons, in places exempt, or not exempt, shall before the second day of November next ensuing, take this oath following against all innovation of doctrine or discipline; and this oath shall be tendered them, and every of them, and all others named after in this canon, by the bishop in person, or his chancellor, or some grave divines named and appointed by the bishop under his seal; and the said oath shall be taken in the presence of a public notary, who is hereby required to make an act of it, leaving the universities to the provision which follows:

The Oath is,

I, A. B., do swear, that I do approve the doctrine, and discipline, or government established in the Church of England, as containing all things necessary to salvation: and that I will not endeavour by myself or any other, directly or indirectly, to bring in any popish doctrine, contrary to that which is so established: nor will I ever give my consent to alter the government of this Church by archbishops, bishops, deans, and archdeacons, &c., as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpations and superstitions of the see of Rome. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian. So help me God in Jesus Christ.

And if any man beneficed or dignified in the Church of England, or any other ecclesiastical person, shall refuse to take this oath, the

bishop shall give him a month's time to inform himself; and at the month's end if he refuse to take it, he shall be suspended *ab officio*, and have a second month granted; and if then he refuse to take it, he shall be suspended *ab officio et beneficio*, and have a third month granted him for his better information; but if at the end of that month he refuse to take the oath above named, he shall by the bishop be deprived of all his ecclesiastical promotions whatsoever, and execution of his function which he holds in the Church of England.

We likewise constitute and ordain, that all masters of arts, (the sons of noblemen only excepted) all bachelors and doctors in divinity, law, or physic, all that are licensed to practise physic, all registers, actuaries, and proctors, all schoolmasters, all such as being natives or naturalized, do come to be incorporated into the universities here, having taken a degree in any foreign university, shall be bound to take the said oath; and we command all governors of colleges and halls in either of the universities, that they administer this said oath to all persons resident in their several houses that have taken the degrees before-mentioned in this canon, within six months after the publication hereof.

And we likewise constitute, that all bishops shall be bound to give the said oath unto all those to whom they give holy orders at the time of their ordination, or to whomsoever they give collation, institution, or licence to preach, or serve any cure.

VII.

A declaration concerning some rites and ceremonies.

Because it is generally to be wished, that unity of faith were accompanied with uniformity of practice in the outward worship and service of God; chiefly for the avoiding of groundless suspicions of those who are weak, and the malicious aspersions of the professed enemies of our religion; the one fearing innovations, the other flattering themselves with a vain hope of our backslidings unto their popish superstition, by reason of the situation of the communion table, and the approaches thereunto, the synod declareth, as followeth:

That the standing of the communion table sideway under the east window of every chancel or chapel, is in its own nature indifferent, neither commanded nor condemned by the word of God, either expressly or by immediate deduction, and therefore that no religion is

to be placed therein, or scruple to be made thereon. And albeit at the time of the reforming of this Church from that gross superstition of popery, it was carefully provided that all means should be used to root out of the minds of the people both the inclination thereunto, and memory thereof; especially of the idolatry committed in the mass, for which cause all popish altars were demolished: yet notwithstanding it was then ordered by the injunctions and advertisements of Queen Elizabeth of blessed memory, that the holy tables should stand in the place where the altars stood, and accordingly have been continued in the royal chapels of three famous and pious princes, and in most cathedral and some parochial churches, which doth sufficiently acquit the manner of placing the said tables from any illegality or just suspicion of popish superstition or innovation. And therefore we judge it fit and convenient that all churches and chapels do conform themselves in this particular to the example of the cathedral or mother churches, saving always the general liberty left to the bishop by law, during the time of administration of the holy communion. And we declare that this situation of the holy table doth not imply that it is or ought to be esteemed a true and proper altar, wherein Christ is again really sacrificed; but it is and may be called an altar by us in that sense in which the primitive Church called it an altar and in no other.

And because experience hath shewed us, how irreverent the behaviour of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the communion table in time of divine service; for the avoiding of these and the like abuses, it is thought meet and convenient by this present synod, that the said communion tables in all chancels or chapels be decently severed with rails to preserve them from such or worse profanations.

And because the administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, according to the word of the service book established by act of parliament, 'Draw near,' &c., that all communicants with all humble reverence shall draw near and approach to the holy table, there to receive the divine mysteries, which have heretofore in some places been unfitly carried up and down by the minister, unless it shall be otherwise appointed in respect of the incapacity of the place or other inconvenience, by the bishop himself in his jurisdiction, and other ordinaries respectively in theirs.

And lastly, whereas the Church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His divine majesty; certain it is that the

acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily recommend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment by doing reverence and obeisance both at their coming in and going out of the said churches, chancels, or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the communion table, the east, or church, or any thing therein contained in so doing, or to perform the said gesture in the celebration of the holy eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the holy table, or in mystical elements, but only for the advancement of God's majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise; and in the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite, despise not them who use it not, and that they who use it not, condemn not those that use it.

VIII.

Of preaching for conformity.

Whereas the preaching of order and decency according to St. Paul's rule, doth conduce to edification; it is required that all preachers, (as well beneficed men as others) shall positively and plainly preach and instruct the people in their public sermons twice in the year at least, that the rites and ceremonies now established in the Church of England are lawful and commendable; and that they the said people and others ought to conform themselves in their practice to all the said rites and ceremonies; and that the people and others ought willingly to submit themselves unto the authority and government of the Church, as it is now established under the king's majesty. And if any preacher shall refuse or neglect to do according to this canon, let him be suspended by his ordinary during the time of his refusal, or wilful forbearance to do thereafter.

IX.

One book of articles of enquiry to be used at all Parochial visitations.

For the better settling of an uniformity in the outward government and administration of the Church, and for the more preventing of just grievances which may be laid upon churchwardens and other sworn men, by any impertinent, inconvenient, or illegal enquiries in the articles for ecclesiastical visitations; this synod hath now caused a summary or collection of visitatory articles (out of the rubrics of the service book, and the canons and warrantable rules of the Church) to be made, and for future direction to be deposited in the records of the archbishop of Canterbury; and we do decree and ordain, that from henceforth no bishop or other person whatsoever, having right to hold, use, or exercise any parochial visitation, shall (under the pain of a month's suspension upon a bishop, and two months' upon any other ordinary that is delinquent, and this to be incurred *ipso facto*) cause to be printed or published, or otherwise to be given in charge to the churchwardens, or to any other persons which shall be sworn to make presentments, any other articles or forms of enquiry upon oath, than such only as shall be approved and *in terminis* allowed unto him (upon due request made) by his metropolitan under seal of office.

Provided always, that after the end of three years next following the date of these presents, the metropolitan shall not either at the instance of those which have right to hold parochial visitations, or upon any other occasion, make any addition or diminution from that allowance to any bishop of visitatory articles, which he did last before (in any diocese within his province) approve of, but calling for the same shall hold and give that only for a perpetual rule, and then every parish shall be bound only to take the said book from the archdeacons and other having a peculiar or exempt jurisdiction, but once from that time in three years, in case they do make it appear they have the said book remaining in their public chest for the use of the parish; and from every bishop they shall receive the said articles at the episcopal visitation only, and in manner and form as formerly they have been accustomed to do, and at no greater price than what hath been usually paid in the said diocese respectively.

X.

Concerning the conversation of the Clergy.

The sober, grave, and exemplary conversation of all those that are employed in administration of holy things being of great avail for the furtherance of piety; it hath been the religious care of the Church of England strictly to enjoin to all and every one of her clergy, a pious, regular, and inoffensive demeanour, and to prohibit all loose and scandalous carriage by severe censures to be inflicted upon such delinquents, as appears by the 74th and 75th canons, anno 1603, provided to this purpose.

For the more effectual success of which pious and necessary care this present synod straitly charges all clergymen in this Church, that setting before their eyes the glory of God, the holiness of their calling, and the edification of the people committed to them, they carefully avoid all excess and disorder, and that by their Christian and religious conversation they shine forth as lights unto others in all godliness and honesty.

And we also require all those, to whom the government of the clergy of this Church is committed, that they set themselves to countenance and encourage godliness, gravity, sobriety, and all unblameable conversation in the ministers of this Church, and that according to the power with which they are intrusted, they diligently labour by the due execution of the above-named canons, and all other ecclesiastical provisions made for this end, to reform all offensive and scandalous persons, if any be in the ministry, as they tender the welfare and prospering of piety and religion, and as they will answer to God for those scandals which through their remissness and neglect shall arise and grow in this Church of Christ.

XI.

Chancellors' patents.

For the better remedying and redress of such abuses as are complained of in the ecclesiastical courts, the synod doth decree and ordain, that hereafter no bishop shall grant any patent to any chancellor, commissary, or official, for any longer term than the life of the grantee only, nor otherwise than with express reservation to himself and his successors of the power to execute the said place, either

alone, or with the chancellor, if the bishop shall please to do the same, saving always to the said chancellors, &c., the fees accustomably taken for executing the said jurisdiction. And that in all such patents the bishop shall keep in his own hands the power of institution unto benefices, as also of giving licences to preach or keep school. And further that no dean and chapter confirm any patent of any chancellor's, commissary's, or official's place, wherein the said conditions are not expressed, *sub pœna suspensionis* to the dean (or his *locum tenens* if he pass the act in his absence) and to every canon or prebendary, voting to the confirmation of the said act, to be inflicted by the archbishop of the province. And further, the holy synod doth decree and ordain, that no reward shall be taken for any chancellor's, commissary's, or official's place under the heaviest censures of the Church.

XII.

Chancellors alone not to censure any of the Clergy in sundry cases.

That no chancellor, commissary, or official, unless he be in holy orders, shall proceed to suspension or any higher censure against any of the clergy in any criminal cause, other than neglect of appearance upon legal citing; but that all such causes shall be heard by the bishop in person, or with the assistance of his chancellor, or commissary; or if the bishop's occasions will not permit, then by his chancellor or commissary, and two grave dignified or beneficed ministers of the diocese to be assigned by the bishop under his episcopal seal, who shall hear and censure the said cause in the consistory.

XIII.

Excommunication and absolution not to be pronounced but by a priest.

That no excommunications or absolutions shall be good or valid in law, except they be pronounced either by the bishop in person, or by some other in holy orders having ecclesiastical jurisdiction, or by some grave minister beneficed in the diocese, being a master of arts at least, and appointed by the bishop, and the priest's name pronouncing such sentence of excommunication or absolution, to be expressed

in the instrument issuing under seal out of the court. And that no such minister shall pronounce any sentence of absolution but in open consistory, or at the least in a church or chapel, the penitent humbly craving and taking absolution upon his knees, and having first taken the oath, *De parendo juri, et standa mandatis Ecclesiæ.* And that no parson, vicar, or curate, *sub pœna suspensionis,* shall declare any of his or their parishioners to be excommunicate, or shall admit any of them so excommunicate into the Church, and there declare them to be absolved, except they first receive such excommunications and absolutions under the seal of the ecclesiastical judge from whom it cometh.

XIV.

Concerning commutations and the disposing of them.

That no chancellor, commissary, or official, shall have power to commute any penance in whole or in part; but either together with the bishop in person or with his privity in writing, or if by himself, then he shall give up a full and just account of all such commutations once every year at Michaelmas to the bishop, who shall with his chancellor see that all such moneys be disposed of to charitable and public uses according to law. And if any chancellor or other having jurisdiction as aforesaid, shall not make such a just account to the bishop, and be found guilty of it, he shall be suspended from all exercise of his jurisdiction for the space of one whole year.

Always provided, that if the crime be publicly complained of and do appear notorious, that then the office shall signify to the place from whence the complaint came, that the delinquent hath satisfied the Church for his offence. And the minister shall signify it as he shall be directed; saving always to all chancellors and other ecclesiastical officers their due and accustomable fees, if he or they be not so suspended as aforesaid.

XV.

Touching concurrent jurisdictions.

That in such places wherein there is concurrent jurisdiction, no executor be cited into any court or office for the space of ten days after the death of the testator. And that as well every apparitor

herein, as every register or clerk that giveth or carrieth out any citation or process to such intent that before the said ten days be expired, shall for the first offence herein, be suspended from the execution of his office for the space of three months; and for the second offence in this kind be and stand excommunicated *ipso facto*, not to be restored but by the metropolitan of the province or his lawful surrogate; and yet nevertheless it be lawful for any executor to prove such wills when they think good, within the said ten days, before any ecclesiastical judge respectively, to whose jurisdiction the same may or doth appertain.

XVI.

Concerning licences to marry.

Whereas divers licences to marry are granted by ordinaries in whose jurisdiction neither of the parties desiring such licence is resident, to the prejudice of the archiepiscopal prerogative, to whom only the power of granting such licences to parties of any jurisdiction, *per totam provinciam*, by law belongeth; and for other great inconveniences thereupon ensuing; it is therefore decreed, that no licence of marriage shall be granted by any ordinary to any parties, unless one of the said parties have been commorant in the jurisdiction of the said ordinary for the space of one whole month immediately before the said licence be desired. And if any ordinary shall offend herein, and be sufficiently evinced thereof in any of the lord archbishop's courts, he shall be liable to such censure as the lord archbishop shall think fit to inflict. And we further decree, that one of the conditions in the bond of security given by the parties taking such licence shall be, that the said parties, or one of them, have or hath been a month commorant in the said jurisdiction immediately before the said licence granted.

And the synod decrees, that whatsoever is ordered in these six last canons concerning the jurisdiction of bishops, their chancellors and commissaries, shall (so far as by law is appliable) be in force, concerning all deans, deans and chapters, collegiate churches, archdeacons, and all in holy orders, having exempt or peculiar jurisdiction, and their several officers respectively.

XVII.

Against vexatious citations.

And that this synod may prevent all grievances which may fall upon the people by citations into ecclesiastical courts, upon pretence only of the breach of law, without either presentment, or any other just ground; this present synod decrees, that for all times to come no such citation, grounded only as aforesaid, shall issue out of any ecclesiastical court, except the said citation be sent forth under the hand and seal of the chancellor, commissary, archdeacon, or other competent judge of the said court, within thirty days after the fault committed; and return thereof to be made the next or second court day after the citation served at the farthest; and that the party so cited, unless he be convinced by two witnesses, shall upon the denial of the fact upon oath be forthwith freely dismissed without any payment of fees; provided that this decree extend not to any grievous crime, as schism, incontinency, misbehaviour in the church in time of divine service, obstinate inconformity, or the like.

We of our princely inclination and royal care for the maintenance of the present estate and government of the Church of England by the laws of this our realm now settled and established, having diligently with great contentment and comfort read and considered of all these their said canons, orders, ordinances, and constitutions agreed upon, as is before expressed; and finding the same such as we are persuaded will be very profitable, not only to our clergy, but to the whole Church of this our kingdom, and to all the true members of it, (if they be well observed,) have therefore for us, our heirs and lawful successors, of our especial grace, certain knowledge and mere motion given, and by these presents do give our royal assent, according to the form of the said statute or act of parliament aforesaid, to all and every of the said canons, orders, ordinances, and constitutions, and to all and every thing in them contained, as they are before written. And furthermore, we do not only by our said prerogative royal, and supreme authority in causes ecclesiastical ratify, confirm, and establish by these our letters patents the said canons, orders, ordinances, and constitutions, and all and every thing in them contained, as is aforesaid, but do likewise propound, publish, and straitly enjoin and command by our said authority, and by these our letters patents, the same to be diligently observed, executed, and equally kept by all our loving subjects of this our kingdom, both within the provinces of Canterbury and York, in all points wherein

they do or may concern every or any of them, according to this our will and pleasure hereby signified and expressed. And that likewise for the better observation of them, every minister, by what name or title soever he be called, shall in the parish church or chapel where he hath charge, read all the said canons, orders, ordinances, and constitutions, at all such times and in such manner as is prescribed in the said canons or any of them: the book of the said canons to be provided at the charge of the parish betwixt this and the feast of St. Michael the archangel next ensuing, straitly charging and commanding all archbishops, bishops, and all other that exercise any ecclesiastical jurisdiction within this realm, every man in his place to see and procure (as much as in them lieth) all and every of the same canons, orders, ordinances, and constitutions to be in all points duly observed, not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same; as they tender the honour of God, the peace of the Church, the tranquillity of the kingdom, and their duties and service to us their king and sovereign. In witness whereof we have caused these our letters to be made patents. Witness ourself at Westminster, the thirtieth day of June, in the sixteenth year of our reign.

ADDENDA.

Pp. 180, 181. These two letters relating to Rich. Pully were (excepting the postscript to the Abp.'s letter of Aug. 29) originally printed by Henry Wharton, at the end of the Abp.'s History, pp. 608, 609.

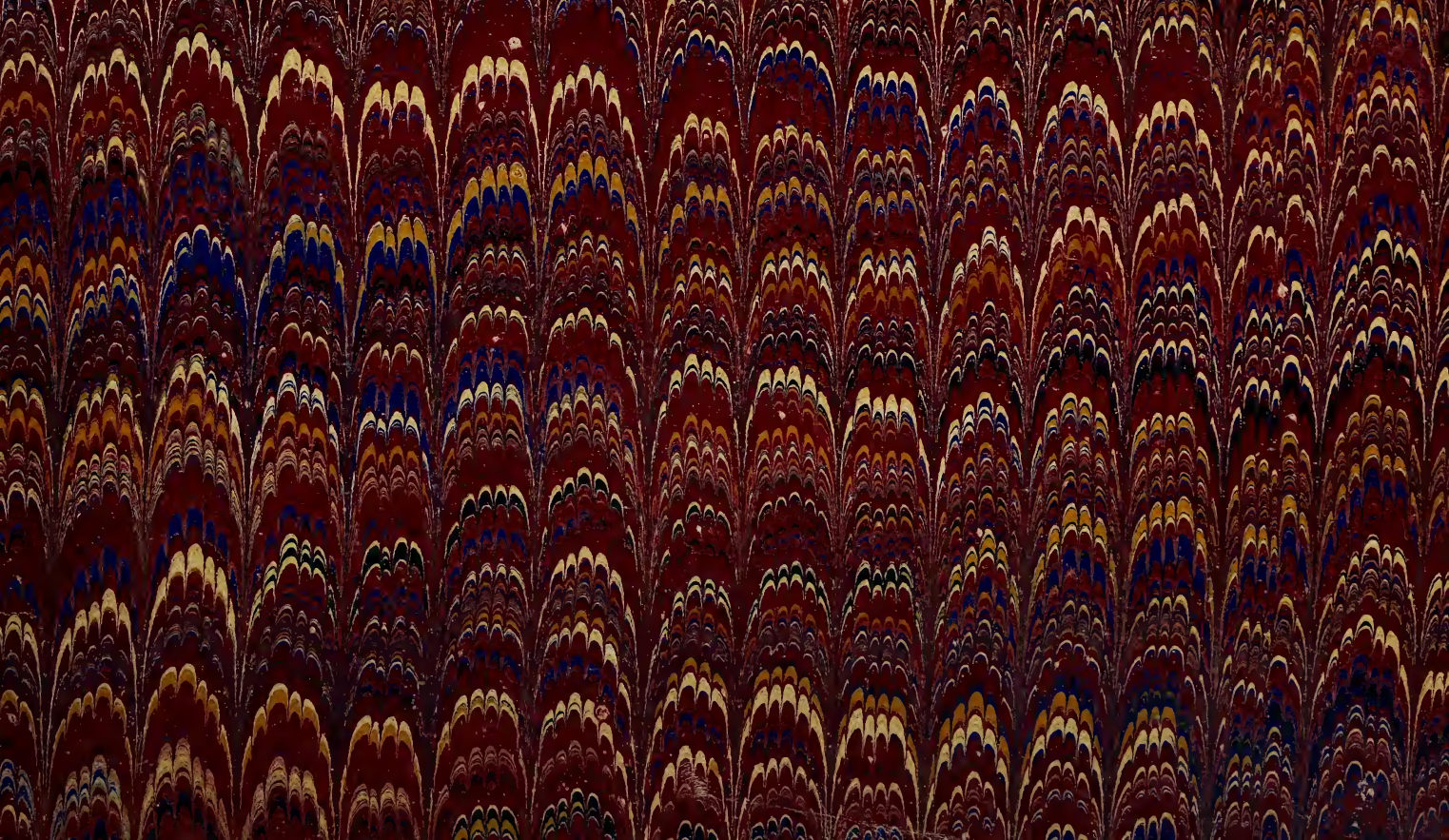
Wharton added the following note at the name Pully in the Abp.'s letter: "It should seem that this popish emissary had assumed a wrong name, and made use of that of a much honester person, then a member of the university; who, perhaps, being absent at that time, might have unadvisedly left a commission with this emissary, to receive the letters directed to him at Oxford. For from Dr. Bayly's answer to the archbishop it appears, that after all the enquiry he could make into the matter, he could not find any reason to fasten any suspicion upon Mr. Pully, or that he was in the least inclined to popery."

Walker (Sufferings, par. ii. p. 330) mentions a Richard Pully as rector of Fordham in Essex, who perhaps may have been the same person.

P. 215. This letter of the Abp. of Feb. 7, 163$\frac{8}{9}$ was also printed by Henry Wharton at the end of the History, pp. 609, 610.

ERRATUM.

P. 311, line 19, for W. CANT., read G. CANT.



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